

The Leader

"The one Idea which History exhibits as evermore developing itself into greater distinctness is the Idea of Humanity—the noble endeavour to throw down all the barriers erected between men by prejudice and one-sided views; and by setting aside the distinctions of Religion, Country, and Colour, to treat the whole Human race as one brotherhood, having one great object—the free development of our spiritual nature."—HUMBOLDT'S COSMOS.

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News of the Week.

REACTION appears on the face of present events, not against popular movement but against royal and quasi-royal projects. The attempt of the Elector of Hesse Cassel and his Minister proves to be a failure of that total kind which the Italians call a "fiasco." The elector is obliged to abandon his capital; Hassempfug, endeavouring to escape, is seized on a charge of forgery, and will be brought back for trial. This is a burlesquing political failure. The King of Prussia is coqueting with his capital, where he is about to make a temporary and, perhaps, a tentative residence. His comfort there, of course, will depend upon his conduct in distant fields; for at present Prussia itself offers no good test of political sincerity. In the Duchies of Holstein troops have been teasing the Danes, with a view to provoke them into general battle; but in vain. The Danes satisfy themselves with repelling assaults, content to hold what they have, in the hope, no doubt, of exhausting the patience and resources of the German party. It is now understood that the King of Denmark will receive no aid from without; a fact of considerable importance, as it implies that the conspiracy for that end begun in London has been defeated, if not by the Liberal party in Germany at least by the force of Prussian interests. Events generally are tending to force Russia into association with liberal and popular interests; and in the present complicated state of affairs, where no very distinct and hopeful movement is going forward, this tendency must be regarded as one of the best symptoms.

The naive declaration of M. Poujolais, that the King of the French will not accept a throne on the suffrage of the French people, may be set off against the declaration of the Councils General. These municipal bodies have recently attracted much attention, from the increase of political activity among them; and, as it was known that several would make some kind of declaration on the subject of the Constitution, their decision was expected with anxiety. The expression of opinion, however, has not been sufficiently spontaneous or marked for any general conclusion to be drawn: several of the Councils have come to no decision; and the decision of others varies indefinitely. The one prevailing fact is, that most of them have shown both the capacity and the will to grapple with political questions of the day; and in any future crisis, they are likely, so far as the richer and middle classes are concerned, to take an active part. Such an introduction of the municipal element into the political action of France will be a great improvement; one imparting a more truly republican character to the conduct of affairs than France has yet evinced in the most democratic of her crises. It will bring the impulsive politicians of France to business; and the Councils General may thus be

the schools, not only for their own class, but by example for the great body of the People.

The Pope is endeavouring to exert a political intervention in Ireland, which is, to say the least of it, most impolitic. He has finally instructed the Prelates of that country to resist the influence of the Queen's Colleges; to prevent members of the Roman Catholic Church from accepting office or any visitatorial share in the management of those colleges; and even to keep back the Roman Catholic youth from entering as pupils. He has also, it would seem, or, at least, the Sacred Congregation has, in his name, committed him to the project of establishing a Roman Catholic university in Ireland, as a rival of the Queen's Colleges and the contemplated Government university. It must, of course, be very doubtful whether the comparatively poor community of Roman Catholics, either in Italy or in Ireland—especially when we consider the political disturbance in Italy and the territorial disturbance in Ireland—would be able to find the resources for an establishment of any so important institution. The project, therefore, instead of reinforcing the obstruction of the synod at Thurles, really sets up an outpost which becomes a mere point of weakness. Taken conjointly, the prohibition and the project convey to the Irish Roman Catholics an order and a promise: it is not risking much in the way of reputation for prophecy if we predict, that the promise will not be fulfilled; and it is not probable that the non-fulfilment of the promise will supply to the Irish mind an excuse for not obeying the order, at least very literally? The more so, since the advantages offered by the actually instituted Government colleges must to the worldly eye immensely preponderate over the spiritual and negative advantages claimed for the imaginary Papal university. That is, if the Government and its agents manage well; for much will depend on a due admixture of tact and courage in dealing with the recusants; qualities, perhaps, which the Government has not hitherto shown in a very marked way, either at Belfast or Cork.

The Thurles demonstration is a passing incident of the day: in the multiplying movements to obtain for the people a more extended possession of the land, we see, not a passing incident, but the germ of a great social change. In his half royal visit to the North, Lord Clarendon has been holding forth, in the most rose-coloured fashion, on the prospects of Irish regeneration, through the influences of his own lectures, the consequences of the famine, and the industrial instincts of the Black North. He preferred to expatiate on commonplaces of this kind, rather than to receive a deputation on the subject of tenant-right. That was too much of a knotty point for travelling Viceroy, and he shirked the question by declining to grant any personal interview. He exhorted the Irish to grow flax, and turn the foreign intruder from Russia out of the market; for this is good "free trade" doctrine: but he will not discuss the

tenure of the land on which the flax is to be grown.

The Irish movement in the direction of land, however, differs from the repeal movement, not only in being newer, nor even in being based upon a far more substantial ground, but also in receiving very considerable aid from the parallel movement which is going on in England. And the English movement, which has its signs in many parts of the country and of society, has an extension far beyond those overt symptoms. Our working politicians may depend upon it that the English farmers are only waiting for some more critical agitation to urge upon the landlords the demand for a thorough revision of their relations. We found the *Times*, on Monday week, in a paper on the harvest, declaring that the relation of employer and labourer on the land must also be revised. And when the farmers see town associations, like the Freehold Land Societies, who have this week taken possession of new estates at East Moulsey and Uxbridge, and that of the Redemption Society at Leeds, evincing an enlightened faith in the fitness of land as the basis of a great social movement, most certainly even "the agricultural mind" will catch at the lesson. These separate parts of the one great question will then suddenly unite into a great whole; as the separate pools in a valley suddenly flooded are converted into a broad and irresistible stream. In such day it will cease to be the tenant-right of Ireland, the small holdings of the Freehold Association, or the leaseholding of the farmers, that will give the animus to the public movement; the cry will be "*The Land!*" the right of the cultivator and the labourer of the soil to have a share in its possession and an ample share of its returns. Meanwhile these separate minor efforts are training the public mind for that eventful day.

It is remarkable to see this week politicians of the old school taking their stand on the same basis with the father of Socialism, Robert Owen, whose letter to his son we publish in another page. The letter attests the indefatigable energy of the venerable Owen; but the manner in which many of the positions that were most startling, even to advanced minds, a few years back, now fall in with the current discussion of the day, is very striking. It will be seen that, after admitting his principle of the formation of character—which is, indeed, a contested point among the different sects of Socialists—he would begin his measures by making "the land of the world public property, like air, light, and water, for the regulated use of all during their lives." The veteran Socialists and the newest class of ordinary Reformers are thus fastening upon the same material idea.

Crime gives place this week in our records to a preponderancy of accidental disaster. The terrible explosion of fireworks in Spitalfields is one of those accidents that make men exclaim against the permission to engage in useless and hazardous trades

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but the love of beautiful displays like firework exhibitions is a tolerable protection to the menaced traffic in the hazardous ware. The shocking slaughter of negligent servants on the Eastern Counties Railway, crushed under the march of a forgotten train, may be no more than a real "accident;" but the recent predictions of the discharged men, that their incompetent successors would occasion fatal disasters, will be confirmed in the public mind. The plen of casualty will meet with little belief. The destructive fire in Mark-lane appears to have been exaggerated in the earlier accounts. In this dark side of the public reports, one of the most striking chapters is furnished by the execution of the capital sentence of Professor Webster at Boston.

The Transatlantic Republicans, inverting the spirit of their own institutions, are teaching Jenny Lind to assume a royal state and exaltation. While we read of our own Queen emulating Prince Albert in climbing the Scottish crags, with hands as well as feet, and acquitting herself admirably, we see the Swedish songstress made the centre of more than royal ceremony, and welcomed by a host as subjects would welcome their Sovereign. Their "Queen of Song" responded to the idea, and assumed a right royal manner; taking pains to gratify those whom she saw with minute affability—waving compliments to the American flag, asking after the condition of American sailors, pleading for the American public against the whips of her postillions, receiving serenades and deputations, uttering complimentary commonplaces with a consciousness of the golden value attached to them by the ultra loyalty of the listeners, and, finally, seeing them chronicled by adoring reporters with the elaborate minuteness of our own Court circular—only a Court circular on a scale of American magnitude in hyperbole and diffuseness.

THE QUEEN IN THE HIGHLANDS.

The indefatigable correspondents of the daily press, whose mission it is to watch over and report the movements of the royal family, have not had much more to chronicle during last week than the previous one. The chief incident was the "Braemar Gathering" on Thursday, which the Queen and Court honoured with their presence.

The Highland sports at Braemar were much the same in character as those at the Holland Park gathering last summer, with this difference, however, that the view from the place where the sports were held was of a much more sublime character than that from Notting-hill. The appearance of the clans must also have added a striking character to the show. After looking at a number of the various games—putting the stone, throwing the hammer, tossing the caber, and a foot-race up the steep face of a mountain, where deer could scarcely climb,—the royal party adjourned to the hall of the castle, where the sword dance and a variety of Highland reels and strathspeys were danced for their amusement. They returned to Balmoral about six o'clock.

The ascent of Ben-na-bourd on the previous week was a much more exciting affair. It is described as a large rugged mountain, on the verge of the Cairngorm range, 3900 feet above the level of the sea. The party consisted of the Queen, Prince Albert, the eldest son of Prince Leiningen, and the Marchioness of Douro, attended by a few gillies. The party left Balmoral at an early hour on Friday forenoon. After proceeding some distance in carriages, they mounted ponies, which carried them within a mile of the summit. The ascent then became so rough that the whole party were obliged to go on foot. In this, the most toilsome part of the ascent, the Queen appears to have proved a first-rate pedestrian, having had the advantage over Prince Albert in various contests for superiority, where the hands perform fully as important a part of locomotion as the feet. Eventually her Majesty reached the top the first of the party. The view from the summit was an ample reward for the trouble the party had undergone. The *Perth Courier*, in giving an account of the excursion, says:—

"Ben-na-bourd is principally celebrated for the very magnificent prospect it commands of the various chains of mountains throughout the Highlands; and although the view over the low country is not very extensive, yet, by the help of such a telescope as the deer-stalkers use, a person can distinctly see the ships upon the Firth at Inverness, and even count the windows of some of the farm-houses in Ross-shire. The summit of the mountain is almost void of vegetation, having the peculiar weather-beaten appearance common to our Scotch mountains of like elevation. The corries near the top are also famous for their veins of beautiful rock crystals, with which we are more familiar as 'Cairngorm stones.' While the royal party were in search of specimens, Prince Albert had the good fortune to pick up what turned out to be not merely a specimen, but an excellent piece of Cairngorm, fully more than sufficient to make a pretty large brooch, and worth two or three days' toil to a Cairngorm digger. The Queen conversed very freely with the guides and gillies about her, and appeared to take great interest in the scene, enquiring the names

of many hills and places round about; and, as exemplifying the interest her Majesty also takes in the legends and traditions of the country, it may be worth while mentioning that, while ascending the Slogan, she requested one of the guides to point out the place where one of the earliest of the Farquharsons of Invercauld ('Fiend laird Mhor') was born, stating that she was aware it was somewhere in the glen. After the party had lunched at the 'Sappers and Miners' cairn at the top, her Majesty took a drink from a clear spring-well at the top of the 'snowy corrie'; and shortly after the royal strangers left the summit, and by six o'clock had safely descended from by far the wildest and sternest region of the Highlands her Majesty had yet trod."

JENNY LIND AT NEW YORK.

In little more than eleven days after she left Liverpool Jenny Lind arrived at New York, where her reception appears to have been still more enthusiastic than that given to her by the people of Liverpool. The Atlantic steamer, in which she had taken her passage, reached New York on the 1st of September; but long before the vessel hove in sight an immense crowd had assembled to wait her arrival, in the hope of catching a glimpse of the "queen of song," as the American papers unite in calling her. The reporter of the *New York Tribune* was not content with waiting till she landed. He made his way out as far as Sandy Hook, got on board with some little trouble, and had an opportunity of seeing Jenny Lind to great advantage.

"The passengers were all above, grouped about the bulwarks, or looking after their effects amid a wilderness of baggage. On the top of a light deck house, erected over the forward companion-way, sat the subject of the day's excitement—the veritable Jenny Lind—as fresh and rosy as if the sea had spared her its usual discomforts, and enjoying the novel interest of everything she saw, with an apparent unconsciousness of the observation she excited. At her side stood Mr. Jules Benedict, the distinguished composer, and Signor Giovanni Belletti, the celebrated basso, her artistic companions. Mr. Barnum, who had by this time climbed on board, with a choice bouquet carefully stuck in the bosom of his white vest, was taken forward and presented by Captain West. But Mr. Collins had for once stolen a march on him, having got on board in advance, and presented Miss Lind a bouquet about three times the size of Barnum's. The songstress received the latter with great cordiality; her manners are very frank and engaging, and there is an expression of habitual goodhumour in her clear blue eye which would win her the heart of a crowd by a single glance. She was dressed with great taste and simplicity. She wore a visite of rich black cashmere over a dress of silver-gray silk, with a pale-blue silk hat, and black veil. At her feet lay a silky little lap-dog, with ears almost half the length of its body; it was of that rare breed which are worth their weight in gold, and was a present from Queen Victoria. As the Atlantic got under way again, Captain West invited the party to take a station on the starboard wheelhouse, where they could observe the beauties of our harbour, without being incommodeed by the crowd on deck. Mademoiselle Lind and her companions were charmed by the fresh and changing prospect. She pronounced New York bay the finest she had ever seen, and her time was spent entirely in scanning the shores with a glass. Seeing the American flag flying at the Quarantine, she said, 'There is the beautiful standard of freedom, the oppressed of all nations worship it.' Signor Belletti exclaimed in rapture 'Here is the New World at last—the grand New World, first seen by my fellow-countryman, Columbus!' Notwithstanding the wind blew a small gale, Mademoiselle Lind remained on the wheel-house, observing everything with great curiosity and delight, till the ship was made fast at the pier. As we neared Canal-street pier, the interest was increased by the spectacle of some thirty or forty thousand persons congregated on all the adjacent piers and shipping, as well as all the roofs and windows. Mademoiselle Lind, especially, was very much struck with the air of respectability which marked the thousands assembled. Turning to Mr. Barnum, she asked, 'Have you no poor people in your country? Every one here appears to be well dressed.'"

The ride from the pier to her hotel was a triumphant ovation. Mr. Barnum's carriage, with a pair of beautiful bays, was in readiness, triumphal arches of evergreens and flowers were erected for her to pass under, and even the landing from the steamer to the gates was overhung with the stars and stripes, as well as the flags of other nations. The rush to see her, when she came on shore, was terrific, and it was with great difficulty that the carriage could pass along. On it went, however, followed by thousands of people; ladies and gentlemen all the while flinging bouquets into the carriage, till it seemed a complete mass of flowers; no less than 200 bouquets were thrown in at the windows. At last she arrived at the Irving House, where the preparations for her reception appear to be in a style of uncommon grandeur for a Republican hotel, the furniture adorned with yellow satin, "real lace," pearl, embroidery, and gold.

On the evening of her arrival a grand serenade was given to Jenny Lind. An immense crowd assembled on the occasion in front of the hotel. The serenaders, about 200 in number, made their appearance at midnight and played a number of airs, among which "Yankee Doodle" and "Hail Columbia" were predominant. Mademoiselle Lind appeared at the window to show her sense of the huge compliment,

which called forth a storm of shouts and cheers. She seemed much delighted with the performance of "Yankee Doodle," and, having called for its repetition, listened with much delight, clapping her hands with great glee.

The committee appointed by Mr. Barnum to select the best song of greeting to America, to be sung by Jenny Lind, had begun their awful task. More than six hundred songs awaited their perusal.

HESSE-CASSEL.

FLIGHT OF THE ELECTOR AND HIS MINISTERS.

Ordinances violating the constitution,—the state of siege proclaimed as a reply to the legal decisions of the representatives,—the reproach of rebellion against those who exercise constitutional rights,—the censure and numerous arrests of those who are anxious to enlighten the people about the means of ridding the country from a shameful sway,—the violence committed against men who in congregate deliberations (meetings) were anxious to enlighten themselves about the state of things, and to deduce there the means of improving that state:—such are the last measures to which the regime of the reactionary ministry of Hassenpflug have had recourse. The inevitable result has been a reaction on the part of those to whom such measures are ruinous, viz., the people at large, who compelled the Elector and his ministers to fly, like Charles X. when he issued his famous ordinances of 1830.

The Elector's ordinance of the 7th instant was to the following effect:—1st. The whole electorate is put under martial law. 2nd. The administration of the police in all its branches is entrusted to the military commander-in-chief (General Bauer). 3rd. All public meetings are prohibited. 4th. No political paper is allowed to appear without a special authorization of the home-department. 5th. The commander-in-chief is the competent judge of eventualities requiring the use of violent military measures. 6th. Full power is given both to the commander-in-chief, and all other military commanders, to suspend any local authority, and to disband national guards, &c. This ordinance met with a general opposition on the part of all the constitutional authorities. The burgomasters throughout the whole electorate refused to publish the obnoxious ordinance, and the Permanent Committee of the States proposed and carried the impeachment of the Ministers, Hassenpflug, Von Haynau (a relation of the marshal), and Baumbach, before the State-Court of Justice (Staatsgerichtshof), and indicted them for high treason, and abuse of power before the Supreme Court of Appeal (Ober-Appellations-Gericht). Moreover, when General Bauer, in virtue of the power with which he was newly invested by the above-mentioned ordinance, ordered violence to be used against the printing-office of the *New Hessian Gazette*, the said committee likewise indicted General Bauer and Major-General Stark, the second in command, for breach of the constitution. Even the staff of the gendarmerie, on learning the decree of the civil authority, recalled their gendarmes from the ignoble service they were performing under the Ministry. The National Guard, of course, refused to back the Government, considering the ordinances of the Ministry as contrary to the constitution and all other laws of the country. The Supreme Court of Appeal decided the illegality of the ordinances of the 7th instant. Thereupon General Bauer reported himself sick, and the Government being at a loss to find a substitute, everybody wondered what would be its next step in such a truly critical and awkward position. The issue was, that the Elector, with his three Ministers above-mentioned, fled during the night of the 12th—13th instant, as it was believed—to Hanover, from whence he hoped to obtain armed assistance. The flight induced the Permanent Committee of the States to form a new Ministry for carrying on the Government, whose first act was to declare the state of siege at an end.

We mentioned above that the Elector was in hopes of obtaining armed assistance against his rebellious subjects from Hanover; and, in fact, his aide-de-camp, Baron Eschwege, preceeded him to Hanover to negotiate that assistance. In consequence of his representation five battalions of Hanoverian troops were sent to the frontier of Cassel, and ordered to hold themselves in readiness to enter the electorate at an hour's notice. Meanwhile, on the 12th instant, the Prussian government sent orders to the commanders of several divisions to lead them to the Hessian borders; and on the 14th telegraphic instructions were given to the same officers to march into Hesse-Cassel, in case the Hanoverian troops should enter the electorate.

On the 16th instant the country was profoundly tranquil. On the 13th instant orders from the elector arrived, directing the removal of the government to Hanau, and instructing General Bauer to repair to Bockenheim as soon as possible, and bring with him all the officers he could. But the old general continues to keep his bed. No conflict is to be apprehended between the civil and military authorities. The ministerial impeachment process had not terminated before the Supreme Court of Appeal. The

Elector arrived at Frankfort on the 15th instant, at noon. The Prussian government has given orders to withdraw the Prussian battalion from Bockenheim (a Hessian town), not wanting to appear the protector of Hessenberg ministry.

House-Darmstadt, taking a lesson from its neighbour, has likewise begun to carry on a parliamentary opposition against the ministry, and, on the 13th instant, a motion was made in the Chamber to refuse to grant any tax to the present ministry, on account of the many violations of the constitution by the ministers, as well as for having participated in the reconstruction of the old diet.

HAYNAU RUNNING HOME.

Marshal Haynau does not seem to be much more popular on the Continent than he was at Bankside. While passing through Cologne, on his way to Vienna, he was recognized by the populace, and, but for the fortunate arrival of a strong body of police, was in danger of receiving much rougher treatment than he met in London. So strong was the popular feeling against him that neither cabman nor omnibus driver could be found to take him to the railway station.

Travellers having anything of a hirsute *barba-rous* military appearance, run considerable risk of being mistaken for the savage Austrian general, especially in France. A Havre paper states that a considerable degree of agitation was remarked in that town the other morning at the railway station on the departure of the eleven o'clock train. It was rumoured in the crowd that General Haynau was about to proceed to Paris by the train. Every eye was directed to an elderly man, of a military look, very corpulent, and with stern features, ornamented with immense black moustachios. "It is Haynau," people murmured. "It's the Austrian butcher; it is the man who flogged women!" Fortunately, some one was present who was able to state that the person in question was a Mexican general, M. Santa Cruz, who had been at Havre for some days. He cannot have been flattered at being taken for Haynau, and exposed on the part of the population of Granville to an ovation like that which the "pacifier" of Hungary obtained at Bankside. The same journal states that a gentleman going from Caen to Havre, one day last week, was very nearly subjected to disagreeable treatment in consequence of his being taken for Haynau.

The Austrian officers appear to be taking up Haynau's quarrel with the brewers of Bankside, if we may judge from a statement in the *Morning Chronicle*, that a number of cavalry officers (one of whom was a near relative of Prince Schwarzenberg) having recognised in Vienna, the other day, two Englishmen, began immediately to jostle and push them about. It is also said that in one of the principal cafés of the Austrian capital, a number of officers were talking over the recent attack on Haynau, when one of their number suddenly rose and, drawing his sword, hewed and hacked to pieces the portrait of Queen Victoria (which was suspended in the room) amidst the most disgraceful acclamations and execrations. This chivalrous manifestation was loudly applauded by the "officers" and "gentlemen" present, and warm were the congratulations, and cordial the grasps of hands the chevalier *sans peur et sans reproche* received from his admiring comrades. The *Austrian Correspondent* says, that "though Marshal Haynau was in no wise inclined to raise a formal complaint on account of the rash treatment he experienced in London, the imperial ambassador has determined to prosecute the case judicially."

A correspondent of the *Times*, anxious to defend the character of Marshal Haynau, quotes the following passage from Scott's *Paris Revisited*, a work published in 1816, in order to show that the Duke of Wellington was not much more humane than the Austrian savage:—

"I inquired if the Duke of Wellington took severe means of enforcing on his army that regard for the lives and property of the inhabitants of the seat of war, in maintaining which he has evidently placed the pride of his ambition not less than beating his armed adversaries. 'Na, Sir, no here,' was the reply, 'for the men ken him gallies; but in Spain we often had ugly jobs. He hung fifteen men in a day there, after he had been ordering about it God knows how long; and d—n me if he did na ance gar the provost-marshall flog more than a dozen of the wimen, for the wimen thought themselves safe, so they were war' than the men; they got sax-and-thirty lashes a-piece on the bare doup, and it was lang afore it was forgotten on 'em. One o' 'em was Meg Donaldson, the best woman in our regiment, for whatever she might take she did na keep it all to herself.'"

We perceive that a meeting has been held at Liverpool and a committee formed to obtain subscriptions for the erection of a monument to commemorate the well-merited chastisement of Marshal Haynau by the men of Bankside.

The statement that Baron Rothschild had given Haynau a letter of introduction to Messrs. Barclay and Perkins has called forth the following letter, which we copy from the *Times*:—

"Sir,—I have only just been made acquainted with

the various remarks which have appeared during my absence from London in some of the leading newspapers respecting a letter of introduction which was given by my firm to General Haynau, and I hope that you will find room to insert these few lines, not that it is my intention to offer any opinion on the attack upon General Haynau, but I think the facts of the case ought to be made known. General Haynau presented himself with a letter of credit on my firm, and, having received some money, he requested an introduction to Messrs. Barclay; and a letter—copy of which I enclose—was given to him. I hope I shall be excused for drawing your attention to this subject so long after the occurrence, but a severe domestic affliction, and consequent absence from town, have prevented me from doing so sooner.—I am, Sir, your most obedient servant,

"LIONEL DE ROTHSCHILD."

(Copy.)

"New-court, Sept. 3.

"Gentlemen,—We have the honour to introduce to you the bearer of these lines, his Excellency Baron Haynau, and shall feel particularly obliged by your allowing the Baron and his friends to view your brewery.—We remain, gentlemen, your obedient servants, for M. Rothschild and Sons, "B. COHEN."

"To Messrs. Barclay, Perkins, and Co., Southwark."

A meeting was held last Monday evening at the George Tavern in Bankside, for the expression of sympathy with those unfortunate persons, Hungarians and others, who had suffered great persecution at the hands of Marshal Haynau. The chairman, Mr. William Brown, after stating the object of the meeting, urged its great importance, and expressed his hope that its influence would be generally felt. It was not in London only that Haynau met his deserts; for, in the several cities through which he had passed since his ignominious flight from England, nothing but the protection of the military and police could save him from popular vengeance. On the subject of the Breschian enormities he (the chairman) spoke on the authority of General Pepé, whose book, detailing the most shocking atrocities committed on men, women, and children by Marshal Haynau, had been recently published. There could be little doubt that the aristocracy would have given a flattering reception to the Marshal; but that the brewers had violated any law of hospitality in punishing a wretch who obtruded his presence among them he would utterly deny. Messrs. Barclay and Perkins deserved great thanks for their conduct in the matter; but what was to be said of the man who had furnished Austria with money, and who might be accused of having caused in a degree the misery which had befallen thousands? He then referred to the conduct of the Polish Committee, with Lord Dudley Stuart at its head, who had refused assistance to the Polish democrats. He again congratulated them on the lesson they had read Haynau, and concluded by calling for three cheers for the Hungarian and Polish patriots, and three groans for the wretch who hid himself in a dust-hole. Both demands were heartily complied with; and, after a vote of thanks to Messrs. Barclay, Perkins, and Co., had been passed, the meeting separated. During the evening the *Marseillaise* hymn and several Hungarian songs were sung.

EXECUTION OF PROFESSOR WEBSTER.

John White Webster has suffered the extreme penalty of human law. He was executed at Boston on the 3rd instant, having parted, on the preceding night, with his wife and children, who were kept in ignorance of the fact that they were never to see him living again. Some days previously he had been informed that a guard would be placed over him during the last night of his life. He begged to have the privilege of selecting the clerk of the gaol, Mr. Leighton, and an officer who had had charge of him on his trial. This request was granted, as were numerous others, customary in such cases, but investing the punishment of death with a pomp and circumstance not desirable. In speaking of his execution he frequently quoted the passage of Scripture, "If it be possible let this cup pass from me; yet, not my will, but Thine, O Lord, be done." In a letter to Dr. Parkman, the brother of the murdered man, Professor Webster wrote:—"I cannot leave this world in the peace of mind for which I pray, without addressing you, as the head of that family which I have so deeply injured and afflicted, to make known to you and them the bitter anguish of soul, the sincere contrition and penitence I have felt at having been the cause of the affliction under which you and they have been called to mourn."

The scenes around the gaol—in the streets, at the open windows, and on the house-tops—were of the usual revolting character. At one house a regular admission charge of a dollar for each person was made, and every available space filled by men and women. Another house was broken into notwithstanding every effort of the police, who, however, cut off the retreat of the trespassers.

It is stated that Dr. Webster appeared more robust and in better health than at his trial. On the morning of his death he ate a hearty breakfast, and after smoking one cigar, passed the remainder of his supply to the officers in attendance. At nine o'clock,

Sheriff Eveleth summoned to the rear of the prison those persons who had been appointed as witnesses, and there read to them the order of what was to follow, together with the duties devolving upon his several deputies. Shortly after, the High Sheriff Eveleth, attended by Deputies Coburn, Freeman, and Rugg, Mr. Andrews, the gaoler, Mr. Holmes, the turnkey, and the prisoner, attended by Dr. Putnam, came out and ascended the platform, the prisoner taking his position beneath the beam. Before the cap was drawn over his eyes he shook hands with Dr. Putnam, the gaoler Andrews, Holmes, and last with the sheriff; thanking everyone for the kindness shewn him during his imprisonment. Sheriff Eveleth then said:—"In the name of the Commonwealth of Massachusetts, and in accordance with the warrant of the Chief Executive, I now, before these witnesses, proceed to execute the sentence of the law upon John White Webster, convicted at the March term of the Supreme Judicial Court of the murder of Dr. George Parkman." The sheriff then placed his foot upon a spring in front of the drop, which instantly fell, and after few struggles all was over. In about thirty minutes, Drs. Stedman and Clarke having pronounced the body to be lifeless, it was cut down, lowered into a shell, and conveyed back into the prison, where it was given over to the relatives, and subsequently buried by them in their vault at Mount Auburn.

LORD CLARENDON ON THE LAND.

The Lord-Lieutenant returned to Dublin, from his tour in the north, on Saturday afternoon. His reception in the capital of Ulster appears to have been exceedingly hearty. The most remarkable event in connection with his journey was the speech he made at the banquet given to him in the Belfast Music-hall. His remarks on the improved state of things in Ireland were received with great applause. In any of the other provinces they would probably not have called forth as much applause. The improvement, however, according to Lord Clarendon, is not confined to one province. Over all Ireland, he says, the land has been better tilled, and the crops better harvested, than in any former year. After alluding to the pressure of the Poor-law, he said a word or two in defence of the landlords:—

"With respect to the landlords of Ireland, I would take this opportunity of saying that they have been most unjustly condemned as a class. (*Heard, heard.*) They have no due allowance—I might almost say no allowance at all—for the unavoidable difficulties of their position. I have the pleasure of being personally acquainted with many landlords, who for kindness and attention towards their tenants, and who, for the zeal and untiring assiduity with which they perform the duties properly devolving upon them, are second to none in the world, and are deserving of the highest commendation. Among a class so numerous, I am well aware that there must be some bad men; but it is the conduct of a good man that will prevail: and I believe such conduct is prevailing. I believe the time is not far distant when the evils of absenteeism will be fully recognized in their true light, and when it will be seen that there is no supervision equal to that of the owner of the soil, and that the landlord will be rewarded more fully in the witnessing the welfare and social comfort of his tenantry than in spending their *or* *ceids* in his own pleasures and enjoyments elsewhere."

No allusion was made to the great question of tenant-right on this occasion; nor is it probable that he would have pronounced any opinion upon the subject could he have helped it. It appears, however, that he found himself under the necessity of saying what he thought regarding it, in reply to an address from Newtonards. The town commissioners of that borough having alluded to the question of tenant-right as one of paramount importance, and expressed a hope that Lord Clarendon would use his influence with the Legislature to have a law enacted which would settle the question, made the following reply:—

"I was under the impression that in this part of the country the tenant-right of Ulster was maintained in full force, and that no complaint could exist upon that subject. I agree with you that the peace and prosperity of Ireland are intimately connected with the relations that subsist between landlord and tenant, but I must observe that the success of any attempt which Parliament may make next year to place these relations upon a sounder footing, by securing to a tenant the compensation for his improvements to which you advert, will mainly depend upon the manner in which this question is approached. Legislative interference in matters which possibly might be more conveniently arranged between individuals is always difficult; and the difficulty must be increased if all parties concerned are not animated by a spirit of justice and moderation."

We learn, also, from the *Freeman's Journal* that Lord Clarendon declined to receive a deputation on the subject of tenant-right, which has caused great offence. The *Banner of Ulster*, in allusion to it, says, "An opportunity of popularity, based upon national justice, has been lost, which may not again speedily recur."

THE FREEHOLD LAND MOVEMENT.

In the midst of so much apathy among the great mass of the community, we are glad to see that the Freehold Land Movement continues to make healthy

progress. We have this week to report the formal taking possession of two of their estates.

On Monday a special train from the Waterloo terminus conveyed a number of the leading members of the Westminster Freehold Land Society to Hampton-court, within a mile of which place, at East Mousley, an estate has been recently purchased by the society. A procession, accompanied with a band of music, and preceded by several flags, marched from the Hampton terminus to the estate, which consists of some thirty acres, and cost about £4700. The ceremony of parading the entire circuit of the land was then performed, a large flag waving meanwhile from one of the trees to indicate the arrival of the party. It is proposed to parcel out this estate into about 260 allotments, giving, of course, that number of votes; and while the amount paid by each allottee will be from £25 to £35 per acre, it is expected that the average return upon their property will be £3 per annum.

At two o'clock nearly 200 persons sat down to a substantial dinner, provided under a spacious tent erected on the ground. The chair was taken by Mr. George Thompson, M.P., and the following ladies and gentlemen were among the company:—Mr. Thompson, Mr. Norton (late Chief Justice of Newfoundland), Mr. James Taylor, of Birmingham, Mr. Dennis M'Donnell, Mrs. M'Donnell, Mr. George Wilson, Mr. John Reynolds, Mr. G. E. Dennis, Mr. Wm. Cox, Mr. W. Geesin, and Mr. Nelson. The health of the Queen and Royal Family having been drunk,

Mr. Haggett, the secretary of the society, read letters from Mr. C. Lushington, M.P., the president, Sir J. Walmsley, M.P., and other gentlemen, expressing regret at their inability to attend; also a letter from Mr. Hume, expressive of sympathy with the objects of the society, and denouncing the present state of taxation. In proposing the health of Mr. James Taylor, of Birmingham, the chairman warmly congratulated the members of the society on their position, and on the achievement which they were assembled to celebrate. Their brief history had furnished another proof of the wonder-working power of cooperation. As a child of one year's growth, the society exhibited signs of precocious robustness and extraordinary promise. Previous to the Reform Act Surrey was an undivided county constituency, and sent two members to the House of Commons. It was now divided into East and West divisions; and with the latter they had that day connected themselves. The qualification which they proposed to obtain and confer was the forty shilling freehold qualification, which was of very ancient date, and rested on an act of Henry VI. He (Mr. Thompson) thought that an extract which he would read from the preamble that introduced this statute ought to be printed as a placard and widely circulated:—

"Statute of Henry VI., chapter 7.—Whereas the elections of knights of shires to come to the Parliaments of our Lord the King, in many counties of the realm of England, have now of late been made by very great, outrageous, and excessive number of people dwelling within the same counties of the realm of England, of the which most part was of people of small substance, and of no value, whereof every one (of them) pretended a voice equivalent, as to such elections to be made, with the most worthy knights and esquires dwelling within the same counties, whereby manslaughters, riots, batters, and divisions among the gentlemen and other people of the same counties shall very likely rise and be (laughter), unless convenient and due remedy be provided in this behalf. 2. Our Sovereign Lord the King, considering the premises, hath provided, ordained, and established, by authority of this present Parliament, that the knights of the shires to be chosen within the said realm of England, to come to the Parliaments of our Lord the King, hereafter to be helden, shall be chosen in every county of the realm of England, by people dwelling and resident in the same counties, whereof every one of them shall have free land or tenement to the value of forty shillings by the year at the least, above all charges."

Such was the four hundred years' old foundation of their friend James Taylor's great social and political movement. (Cheers.) The honourable gentleman then laid before his hearers statistics demonstrating the alarming fact that the county constituencies of England were rapidly declining; and pointed out the necessity for the infusion of new blood into that, at present, unhealthy portion of the body politic. This could only be done by the enlargement of the constituencies, not with the automaton voters called tenants-at-will, but with such free and intelligent voters as the Westminster Freehold Land Society had succeeded in enfranchising.

Another festival was held on the same day at Uxbridge to celebrate the taking possession of the first of a series of freehold estates, in course of purchase by the Uxbridge branch of the society, with a view to the increase of the 40s. franchise. The estate, which is to be called Walmsley-terrace, abuts on the property of Mr. Newdegate, M.P., within sound and sight of whose mansion the proceedings took place. Mr. G. Thompson, M.P., Mr. Dennis M'Donnell, and Mr. Serle, attended as a deputation from the National Reform Association; Mr. E. Clarke and Mr. H. Ellington, from the National Freehold Land Society; and Mr. J. Taylor, from the Birmingham

Association. The chair was taken by Mr. Newton; and, after appropriate speeches from Mr. Clarke, Mr. Serle, and Mr. James Taylor, Mr. George Thompson addressed the meeting, and concluded an excellent discourse as follows:—

"Suffer me, in the most friendly spirit, and after what I have said I cannot think it possible that I should be supposed having any other than the most warm attachment to the work in which you are engaged—suffer me to remind you, that while it is at once your interest and your duty to advance this course, you must not neglect the equally important duty of calling upon the Legislature of the country for an act of general justice to the unenfranchised masses. The right of the man to a vote should not, after all, be made to depend on a 40s. freehold. That is a thing of accident, inclination, occupation, health, and many other circumstances. Your fellow-subject is entitled to the vote because he is a man; because he bears the burdens of the state; because it is his constitutional right; and because the poorer he is, the more he needs the vote as a shield against those impositions which his condition makes intolerable. I cannot hold the Legislature excused for depriving millions of a right as much theirs as it is that of the wealthiest man in the House of Commons. (Loud cheers.) Use the present and all other practicable means of acquiring the franchise. Get the vote in the borough if you can, and a vote in the county besides, and stimulate all around you to tread in your steps; but let every vote obtained be used in behalf of the yet unenfranchised millions, and hasten the day when the constitutional rights of the people of this country shall be restored. (Cheers.) When I was a humble advocate of freedom for the West Indian slave I set my face against the principle of self-redemption, as proposed by the Legislature. My cry was, 'Let the oppressed go free!' I did not, of course, object to the slave buying his freedom, if he had no other way to obtain it; but I said to the tyrant who took the money, 'Thy money perish with thee, because thou hast added injustice to injustice, by making the man purchase that of which thou hast first robbed him.' While we have a Legislature deaf to the claims of the meritorious working classes of this country, let every man, by every honest means, seek to win the franchise through his own exertions; but let him not cease at the same time to knock at the door of Parliament, crying, 'Pay my brother what you owe him!'"

Another meeting was announced to take place on Thursday, the 26th of Sept., at the Public-rooms, Uxbridge, for the purpose of forming an auxiliary to the National Reform Association, the name of whose president (Sir Joshua Walmsley) had that day been given to the newly-acquired estate.

TWO ACRES OF LAND.

Among other instances of the attention which the newspaper press is now bestowing on the land question, we have been much pleased with an article on the subject in a late number of the *Weekly Dispatch*. After some judicious remarks on the wretched condition of the agricultural population, and the means of improving it, our contemporary gives the following graphic and striking account of what has been accomplished by one man on two acres of land:—

"John Sillett tells us that he was bred a grocer and draper at Saxmundham, in Suffolk. He was afterwards a shopman in London and Birmingham—and set up as a general shopkeeper in a country village, losing money for six years in that pursuit. He was a draper in London for some time, and afterwards carried on business at Kelsale without any better success. Such were an education and habits as much opposed, as it is easy to conceive, to agricultural pursuits. No other novitiate than this had he for the apparently desperate experiment of buying two acres of land at the large price of £125 per acre, equal to £6 5s. of annual rent, and maintaining a town-bred family by the spade. 'Previous,' observes he, 'to my beginning my operations on this piece of land I had never dug a rood of ground before in my life; indeed, I was so entirely ignorant of all matters relative to husbandry that I did not even know the various seeds.' He details honestly and faithfully his whole plan of operation. Nothing was done in a corner. Thousands went to see the living incarnation of a great industrial truth. 'The following,' he continues, 'is a correct estimate of the produce sold after family's consumption, keeping two cows, fattening one calf and rearing one, and fattening two pigs, besides reserving seeds for next year's cropping. The calf that I fattened weighed 9 stone, of 14 lb. to the stone, at 7 weeks old, which I had killed in the house, and sold among my friends and neighbours. The price I made of it was 7d. per pound, or 8s. 2d. per stone of 14 lb.'

SOLD PRODUCE OF THE YEAR 1847.		
Produce of two cows, after family's consumption, fattening one calf, and weaning one.	£29 12 0	
One calf fattened, 9 stone, at 8s. 2d.	43 12 6	
Skin, head, feet, &c.	0 16 0	
	4 8 6	
One-year old heifer.	5 0 0	
One fat pig of 8 stone, at 8s. per stone.	3 4 0	
20 sacks of potatoes, at 8s.	8 0 0	
12 bushels early ditto, at 9s.	3 0 0	
7000 cabbages, at 1d.	14 11 8	
12 pecks of onions, at 1s.	0 12 0	
Various seeds, vegetables, &c.	5 15 0	
	£74 3 2	
Deduct rent of two acres, at 5 per cent., on purchase-money.	£12 10 0	
Rent of house.	8 0 0	
Rates, taxes, &c.	2 12 0	
	23 2 0	
Net profit for the year.	£51 1 2	

Now here is the question practically worked out. All the

neers of bastard economists at the results of O'Connor and Snigg's End cannot laugh sturdy industry out of the obvious conclusions to which this precious experiment should legitimately lead. Here is a plain, persevering, but wholly uninitiated man, who, out of two acres of land very highly rented, feeds his whole family abundantly, pays all outgoings, including heavy house rent, rates and taxes, and nets a profit of £51 1s. 2d. per annum. Observe, he does not live near a large town, he possesses no extraordinary advantages, commands no pet prices; but is enabled by his own labour on two acres of land to contribute £51 per annum to the manufacture and taxation of the country, after amply supplying his whole family from the surplus produced. Calculating the land of these islands cultivated and cultivable at sixty millions of acres, and giving to each family two and a half times as much as honest John Sillett's share, or five acres each, there would be ample provision for twelve millions of families or sixty millions of souls, capable of producing a net profit income of £612,000,000 per annum."

THE WAR BETWEEN DENMARK AND SCHLESWIG-HOLSTEIN.

The continual skirmishing of the two belligerent armies was succeeded by a more serious operation on the 12th and 13th instant. On the 12th the Holsteiners took the offensive and attacked the whole Danish line. The contest, which was very fierce, began in the town of Eckernforde, which was taken by the Holstein vanguard, commanded by Colonel Gerhardt, amounting to about 5000 men. The Danes then opened a tremendous fire on that town from their men-of-war stationed in its harbour. The Holsteiners, however, turned some heavy guns against the bombarding ships, which compelled them to abandon their station. The Danes had a strongly entrenched camp before Eckernforde, which the Holstein infantry carried by the bayonet. The carnage was frightful, and many victims covered the ground both around and in the entrenchments. The next morning, 13th instant, before the day had scarcely dawned, the contest was most furiously renewed. An attempt of the Holstein troops upon Missunde, to force the passage of the river Schle, was repelled by the Danes, who assaulted them in the forest of Cosel. The Holsteiners retired in perfect order behind Eckernforde, which they abandoned after having destroyed the camp by fire, and resumed the same position they occupied on the previous day. The attack upon Missunde, which was most sanguinary, cost them, it is stated, a loss of 170 dead, wounded, and missing; but they made 50 Danish prisoners. The loss of the Danes, during this sanguinary conflict of the 12th and 13th instant, is not known.

It is confidently believed in political circles at Berlin that no intervention will take place in Schleswig-Holstein before spring.

PRUSSIA AND AUSTRIA.

BONN, Sept. 17.—Prussia has spoken its last word and retired upon the innermost line of the various positions it took since 1848. It will send no delegate to the "closer" or restricted council of the Diet summoned by Austria after the failure of the Plenum; it will have nothing to do with the old Diet assembled in "Plenum" or its "closer council." It will not. So the Government has declared officially before the face of Germany; and the King has, with his own mouth, assured "his dear Berliners" that this is his "eigenste Meinung," most particularly his personal view of the matter. Moreover, considering that the position now taken up is merely a negative one, it will probably be adhered to. But, alas! how have the mighty promises and declarations "before the face of Germany" come down since his Majesty, grasping the ancient standard of the empire, consecrated himself to the championship of Germany; then the unity was promised, and "Prussia was to be absorbed by Germany." Again, when the representatives of the whole German people, assembled in parliament at Frankfort, took the King by his word and voted the Imperial Crown to him and his heirs, he—letting "I dare not wait upon I would," and weakly miscalculating to get from the Princes and the force of circumstances what he had not the greatness of heart to accept at first hand from Providence and the people—declined the generous offer. He somewhat pallied the indignation and impatience of his own subjects, and of patriotic men all over Germany, by his solemn assurance that henceforth it would be his sacred duty to procure to the people of Germany such a constitution as that decided on by the Parliament, with a military head and popular representation. Then the "Three Kings" Union was formed, including all North Germany and part of the South; in fact, the whole of Germany with the exception of Bavaria, Wurtemberg, and Austria; and General von Radowitz, the personal friend of the King and exponent of his German policy, in his own grand manner, manliness dwelling on his brow and mystic idealism shining from his eyes, in solemn, majestic tones spoke significant words—"inhaltsschwer"—full of high promises and "beautiful sentiments"; amongst others this sentiment, "That great things could only be accomplished by great sacrifices and self-denying endurance." He spoke this in the name

of the King and Government, with his own beautiful voice, with the magic power of his singular personality; and all the people said "Amen!" That was at Erfurt, last winter. And now the "Union," whose representatives she then addressed, is but a shadow, which one knows not whether it be dead or alive, and the Prussian Government has retired upon its last line and "will have nothing to do with the old Diet." From the height of German championship in 1848—from the "great things" of Herr von Radowitz in 1849—we have arrived at this humble negative position in 1850!

And yet, though nothing can excuse the vacillations and pusillanimity of the King, great allowances must be made for the difficulties of his Government. It was opposed and thwarted by the arts and emissaries of old Mephisto himself. The Princes of Germany were the parties to be wooed and won, and they lent a more willing ear to the voice of the charmer from "below," who spoke for Austria, and promised an easy, comfortable life, with a return to the old routine, and the erasure of the year 1848 from the memory of men, than to the proposals of Prussia, whose spokesman talked of "great things" to be accomplished by sacrifices and self-denial! The Princes listened complaisantly to the seductions of Austria. And the people? Alas! to the people also the insinuations of Mephisto have their charms. Southern Germany is Catholic. German unity with the Prussian arch-Protestant at the head of it! What think ye of that, ye children of the once Holy Roman Empire? It was a great theme for the numberless host of bachelors with long black frocks and tonsured heads, whose business it is to save the souls of Catholic Germany and to strengthen the power of Mother Church. That was the spiritual charm. There was also one of the material sort. Mephisto-Schwarzenberg opened a grand politico-economic phantasmagoria of free trade between Germany and the whole of the Austrian States; some seventy millions of people to have free trade with each other, and be comfortably walled in by high protective duties against all outer barbarians. To be sure it was a mere phantasmagoria: but the good people of Bavaria, who possess lively imaginations and are deficient in political economy, thought it worth a consideration, and dreamed golden dreams of the rivers of milk and honey that were to flow to them from the rich plains of Hungary and Lombardy, and of the "centners" of cotton yarn they would spin and get rich by, when no longer hindered by foreign English competition.

Those operated Mephisto against Prussia and German unity. But one more powerful still than Mephisto, Nature herself, the nature of the German people, presented great obstacles to Prussian success. German unity, the sinking of Individualism for the strength and greatness of the whole, was the end proposed; and the Germans, personally and nationally, are the most obstinate Individualists in the world. Every German has his own views and ways, and makes a conscience of it to walk by his own lights and by nobody else. Every German province has its own "patriotism." It is related of one town that, having set up a new gallows, it wrote upon it, "This gallows is for us and our children." None but our townpeople are to be hung here!

Within the loose ties of the old Empire every variety of Government had grown up and existed together; there were as many different forms of commonwealths as there are religious sects in England. All were enveloped within the wide folds of the imperial cloak; but each produced and nourished different habits and peculiarities—"Particularisms"—amongst its citizens, and the sort of attachment with which people cherish things which distinguish them from their neighbours.

The Reformation, which in other countries either entirely succeeded or entirely failed, ended here in a drawn battle, and split the country in two pretty equal halves. Yet that same Reformation, which politically as well as religiously divided the country, laid also the foundation for its future unity by establishing the high German dialect as the universal language of Germany. Luther's Bible is the foundation-stone of German unity. German literature has since then gone on building upon that foundation, and whatsoever of nobleness and worth the late generations of Germany have produced has striven for that end—which will have to be accomplished sooner or later, in spite of Austria and all the devices of Mephisto; and it will be Prussia's destiny to be the instrument. Though it may for a time try to escape its work, as the Prophet Jonah once did, it will have to obey the commands of Heaven if it mean to continue. In spite of the lamentable shortcomings and pusillanimities of this or that prominent individual, the point of gravity in Germany lies in Prussia, and not in Austria. Prussia, the youngest state of Germany, has risen and become powerful by adopting the Reformation and its consequences: the rule of intellect and of industry. Austria, by despising the new births of time in the sixteenth century, as in the nineteenth by clinging to the traditional and the past, has receded from Germany morally as well as geographically; it has receded from the North and the West, and pushed towards the

East. During the last two centuries, while Prussia has been spreading its geographical limbs and its moral influence towards all quarters of Germany, Austria has lost the Burgundian Provinces, Alsace, Silesia, the Netherlands, and the countries between the Rhine and the Upper Danube, where Prussia has just now made new acquisitions. All this speaks plain enough. It is in vain for Mephisto to turn the current of history. And so Austria may try for awhile to "hunt down Prussia with diplomatic chase, to fix it, and throw it, and make it lose its breath" (as the brave and wise old Arndt said the other day); Austria's supremacy in Germany is past, and the Future lies with Prussia.

J. N.

company will apply for powers to punish as a misdemeanour any attempts at injuring the wire.

The electric wire, thin as a lady's staylace in itself, will now, it is determined on, be encased either in a five or a ten-inch cable of the diameter of those that placed the Britannia tubes in position, and these will be submerged by the aid of enormous heavy weights, almost sufficient to resist the raking of anchors. The wire will be embedded in this gigantic cable, which is to be composed of whipped plait with wire rope, all of it chemically prepared, so as to protect it from rot. It is the intention of the promoters, should their negotiations with the French Government succeed, to carry on the communication to Marseilles, the chief seaport of France.

THE SYNOD OF THURLES.

The synodical addresses of the National Council of Thurles to the Catholics of Ireland was issued on Saturday. It is a rather lengthy document, commencing with a wholesale condemnation of the Government colleges. The judgment of the synod is very unequivocally expressed in the following passage:—

"It is by the sternest sense of duty—by a painful but irresistible feeling of necessity—that we are compelled, dearly beloved, to announce to you that a system of education, fraught with grievous and intrinsic dangers, has, within the last twelve months, been brought to your own doors. It is presented to you, we deplore to say, in those collegiate institutions which have been established in this country, and associated with the name of four august, most gracious, and beloved Sovereign. Far be it from us to impugn for a moment the motives of its originators. The system may have been devised in a spirit of generous and impartial policy; but the statesmen who framed it were not acquainted with the inflexible nature of our doctrines, and with the jealousy with which we are obliged to avoid everything opposed to the purity and integrity of our faith. Hence those institutions, which would have called for our profound and lasting gratitude, had they been framed in accordance with our religious tenets and principles, must now be considered as an evil of a formidable kind, against which it is our imperative duty to warn you with all the energy of our zeal and all the weight of our authority."

Having come to the conclusion that the present seminaries are bad, the "Council" next decides that other institutions must be formed; they, therefore, state their determination to make every effort in their power to establish a sound and comprehensive system of university education. In accordance with this resolution, a committee has been appointed to examine into the details of this important project, and carry it into execution.

Since the publication of the Thurles Address, a semi-official "memorandum" has appeared in the *Dublin Evening Post*, which rather detracts from the authority of the former document. The following are the most important passages in the memorandum:—

"It is known that the acts of the late synod can have no effect until they shall have obtained the sanction of the Holy See. On this account its decrees are kept secret until the final decision of his Holiness regarding them shall have been declared. With respect, however, to the synodical address—which was to obtain immediate publicity without having been submitted to the Pope—the same reserve is not required; and it is no longer a secret that it contains a passage of which many of the prelates have disapproved."

"It is even asserted, by persons who ought to know the fact, that on certain points not yet decided regarding the colleges, the opinions of the bishops are so nearly balanced as to admit of a majority of one only. All will, however, submit to the final decision of the Holy See."

THE SUBMARINE TELEGRAPH.

Since the breaking of the original gutta percha line between England and France, certain difficulties appear to have arisen, which have interrupted the operations of the promoters of the bold undertaking.

It now turns out that, in order to the complete establishment of an integral line of telegraphic service between London, Paris, and the Continent, the promoters have to obtain a grant from the French Government of the eighteen miles of line extending from the coast to Calais. To secure the concession of this section, Messrs. Brett, Wollaston, and Edwards, directors of the undertaking, are now in Paris, to negotiate with the Government authorities on the subject. Complaints are made by the fishermen, both on the English and French coasts, that the existence of this wire will interfere with their deep-sea fishing and subsistence, and that its track over the Varne and elsewhere is in the way of places most frequented by fish. It is intended, however, to pay these people an annual rental, and to establish for their families a philanthropic fund, to induce them to unite in the protection and conservation of a great national enterprise. The assistance of the Admiralty has also been secured for the issue of prohibitory orders against fishing on the route of the electric sea-line, and against ships, unless in unavoidable stress or storm, dropping or dragging anchor over its site. The authorities of Calais and Boulogne have intimated that they will send drummers round the town to advise fishermen not to fish in these spots, and the

DONCASTER RACES.

The influx of visitors into Doncaster on Wednesday was much greater than usual, notwithstanding the late effort to put down the races. As early as ten o'clock, the monster trains from Sheffield began to disgorge their thousands. As the day advanced, these were followed by others of equal magnitude from Liverpool and the great manufacturing districts in Lancashire and Yorkshire, from Newcastle, Edinburgh, Birmingham, Derby, Worcester, and the metropolis. The streets for two or three hours were almost impassable, particularly in the vicinity of the betting-rooms, to obtain an entrance into which was a task of no ordinary difficulty. There the crowd was quite equal to that without; but business was the very opposite of what it has generally been on the morning of the St. Leger day. With reference to the movements, it is only necessary to say that 6 to 4 was currently offered on Voltigeur, 4 to 1 and 9 to 2 taken about Pitsford to a large amount, and 30 to 1, to two or three hundred pounds about The Italian.

The first race was the Doncaster Plate, which was won by Mr. Eddison's "Eliza Middleton." The next was the Municipal Stakes of 200 sovereigns, which was won by Sir J. Hawley's "The Ban." Then came the great event of the day, which took a turn marvelous to the habitués of the turf:—

The St. Leger Stakes of 50 sovereigns each, h. st.; for three-year-olds; colts, 8st. 7lb.; fillies, 8st. 2lb.; the second to receive 300 sovereigns out of the stakes, and the third, 100 sovereigns; the winner to pay 100 sovereigns towards expenses, and 25 sovereigns to the judge. St. Leger course. (85 subs.)

Lord Zetland's Voltigeur	.....	(J. Marson)	0
Mr. Mangan's Russborough	.....	(Robinson)	0
Mr. W. Edwards' Bolingbroke	.....	(Boyce)	3
Captain Archdale's Windischgratz	.....	(F. Butler)	0
Lord Enfield's Beehunter	.....	(Flatman)	0
Mr. H. Hill's Pitsford	.....	(A. Day)	0
Mr. Jaques' Mildew	.....	(Marlow)	0
Mr. Meiklem's The Italian	.....	(Templeman)	0
Mr. Watts' Chatterbox	.....	(Foly)	0

Betting: 6 to 4 on Voltigeur, 5 to 2 agst Pitsford, 12 to 1 agst Windischgratz, 12 to 1 agst Beehunter, 20 to 1 each agst Russborough and Chatterbox, 25 to 1 agst Bolingbroke, and 40 to 1 agst The Italian.

The start took place about twenty-five minutes past three, Beehunter taking a clear lead immediately after quitting the post, followed for a few strides by Russborough, and then by Windischgratz, Russborough lying next, in company with Chatterbox and Voltigeur, Italian and Pitsford in the rear. The rearmost horses closed with the ruck in rising the hill, and before they had got to the mile-post Pitsford was in advance of Russborough; half way between there and the Red House he went up to Beehunter, forced the pace, and headed him round the turn, Bolingbroke and Russborough waiting on them. The Italian and Voltigeur (the latter having been disappointed in attempting to go up) lying in the rear. At the bend of the rails, about a quarter of a mile from home, the two leading horses were beaten, and were passed by Voltigeur and Bolingbroke, the former leading about three parts of a length; next to them from the distance came the Italian, and outside of them, fourth, Russborough. This lot ran well together, to the stand, where Bolingbroke was disposed of; Russborough then went up, but, coming in collision with Bolingbroke, drove him against the Italian, whose jockey asserts that it deprived him of a fair chance of winning. Be this as it may, Russborough cleared them a few strides from the chair, and Robinson, by one of his splendid efforts at the finish, made it a dead heat, Marson, who evidently looked for danger on the left instead of on the whip-hand, having to use the persuaders to save the race. Bolingbroke was beaten nearly three lengths. The Italian was fourth, and Beehunter fifth. Run in 3 minutes, 21 seconds.

This result of course created a tumult of interest, increased when steps were taken for the deciding heat which it had rendered necessary:—

Betting: 6 to 4 on Voltigeur, who laid a couple of lengths from the Irish horse until within the distance, took the lead from him half way up, and won cleverly by a length. Run in 3 min. 24 sec.

The cheering, waving of handkerchiefs, and throwing up of hats on the winner returning to scale, lasted for at least ten minutes. Such a scene of excitement, we venture to affirm, has never been witnessed on this or any other race course; indeed, the St. Leger of 1850—the third in succession carried off by the winner of the Derby, and the second for which a dead heat was ever run—may be fairly pronounced one of the most memorable on record. The concourse was so immense that after the dead heat it was impossible to keep the course clear; and in the succeeding races, from the mob closing in upon them, horses and

riders were placed in imminent peril; that Marson and Robinson piloted their horses safely through the living avenue up the distance is a miracle.

The races were brought to a close a few minutes after five o'clock, and then ensued a scene at the station of which no description can give an adequate idea, for hours was the place literally besieged, and hundreds were unable to get away until long after midnight; and many who did, got into the wrong trains, and travelled south instead of north, and not a few had to remain in Doncaster all night, half famished and bedless. As a proof of the unprecedented number present, we may mention that, although liberal provision had been made at the houses of entertainment in the town, several were, to use a vulgar expression, "at out of house and home" before the day was half over. It is no small triumph for the authorities at Doncaster, and for the managers of the different railway companies, that, in the midst of such unavoidable confusion, not an accident or disturbance of any consequence occurred.

A GANG OF FRENCH ROBBERS.

An association of robbers has just been discovered established at Belleville, in a remote street. The details of this society remind one of the famous Cartouche and Maudin. This troop, organized and governed by regular statutes of a most curious kind, and which are now in the hands of the police, had a captain, a lieutenant, two sub-lieutenants, four sergeants, and eight corporals. This staff had under its orders 120 men. Having been frequently in the hands of justice was the sole title for admission to the corps. These 120 ruffians formed twelve sections—each charged with the care of an arrondissement of the capital. Each section was designated by a slang title or name, thus—Les Changeurs, Les Tireurs, Les Solitaires, Les Emponeurs, Les Ramastiques, Les Rats, Les Charriers, Les Aumoniers, Les Broquillers, Les Boucardiers, Les Fourligners, et Les Domangues. It requires intimate acquaintance with thieves' slang to explain these terms. The captain and two sergeants of the troop were arrested on Sunday at the moment they were entering the court of the Treasury, with what object they themselves best know. They were recognized by a police agent who had been employed on a former occasion in arresting a sergeant of the troop, named Merle by the world at large, but known by his brethren as Le Vignoble; and it was this arrest which led to the discovery of the band.

The captain of the troop, who passed in society under the title of the Baron of Ardenne, is, it appears, a young man of good family, and has received an excellent education. He has been in the army, and has performed on the stage. He had for his mistress a beautiful young woman, who had been the wife of a captain in the merchant navy, but who quitted her husband and family to share the fortunes of the adventurous Baron. A curious fact is mentioned as connected with the doings of the Baron. He and his mistress were only the other day present at the ballet of the *Violon du Diable*, in a box close to the one occupied by the Néapolitan Princes, and their idea was to deprive the distinguished strangers of the rich ornaments they wear in such profusion on their dress. That this was not done was merely owing to the accident of the director of the Opera having offered his box to the Princes, which they accepted. The sergeant, named Merle, alias *Le Vignoble*, and whom the Baron had been always unwilling to admit in the troop, declares, among other interesting disclosures, that the chief of the section *Les Aumoniers* is an apostate priest. The priest, disguised in the costume of an Indian missionary, only a few days ago succeeded in plundering an old lady in the *Faubourg du Roule* of 11,000 francs. He scrupulously paid over the amount to the treasury of the troop. His pay was 450*fr.* or at the rate of 900*fr.* per month. The captain was allowed two elegant carriages for his own private use. They are now lodged at the Prefecture.

DESTRUCTIVE FIRE IN MARK-LANE.

The metropolis was suddenly illuminated on Thursday morning, at half-past four, by a conflagration which had just broken out on the premises of Messrs. Allnutt and Arbour, wine and brandy merchants, at No. 50, Mark-lane, Great Tower-street, and immediately adjoining the Corn Exchange. The flames spread with great rapidity, and communicated immediately in the rear to the very large range of buildings used as bonding warehouses, known by the name of Barber's Wharves, which contained seven floors, standing upon a square area of at least 150 feet, but fortunately surrounded by strong walls a yard in thickness. In the basement of this range of warehouses were counting-houses, also occupied by merchants, corn-factors, and others. The fire was completely unmanageable till about half-past seven, when an impression was made upon the flames, and the fears which had been entertained that it would spread much further were at an end. At this time, however, the whole interior of this extensive building was completely destroyed, leaving nothing standing but the outer walls, and it was generally supposed that these would shortly give way, as they appeared to be in a very dangerous condition. The premises of Messrs. Hayter and Howell, army packers, were also burnt down, and likewise those of Coverdale and Smith, merchants. The front of Messrs. Barber's warehouse was situated in Mark-lane, but the rear was in Seething-lane, the whole intervening area being occupied by them. When the flames were issuing out of the rear they for a short time caught the front of the houses on the opposite side of Seething-lane; but, owing to the judicious superintendence of Mr. Bradwood, the fire-hose was directed against the outer walls, which happily prevented their being burnt down. The flames took effect on the rear of the Corn Exchange, and quickly spread to the roof, which is destroyed, and several other portions of the interior of the building so much injured as must of necessity for some weeks put a stop to the regular

transaction of business. As it was known that at least eighty butts of oil were in one of the cellars, it was feared that they would catch fire, when the damage must have been considerably augmented; but this was happily prevented by the falling of the rubbish. It is impossible, at present, to make anything like an accurate estimate of the loss which will, in the aggregate, be sustained; but it is supposed that it cannot, at the least, be reckoned at less than a quarter of a million sterling, a large portion of which we understand will fall on the Phoenix Fire-office.

The house where the fire broke out was known by the name of Old Queen Elizabeth's house, and was standing at the time of the Fire of London, and was for some time occupied as the residence of one of the Spanish Ambassadors to this Court.

FATAL RAILWAY ACCIDENT.

A very melancholy occurrence took place on Thursday morning about half-a-mile eastward of the Brentwood station, on the Colchester line, by which ten plate-layers, servants of the company, lost their lives. It appears that these men, with about forty of their fellow workmen, had just unloaded a train of ballast trucks, which was on the down line, and, to allow the engine and empty trucks to move on, stepped aside, some of them between the metals of the up line, probably forgetting that the first up passenger train was at that moment due. This train arrived quite punctual to its time. The moment the engine-driver perceived the men on the line, he whistled loudly, and the guards and firemen applied their breaks, but the poor fellows evidently became paralyzed, and before the train could be stopped ten unfortunate creatures were run over and killed on the spot. The engine of the ballast train was blowing off its steam, which may, perhaps, have prevented the men from hearing the approach of the passenger train. A fog prevailed at the time.

An inquest was opened on the same evening, but was adjourned till Monday.

EXPLOSION IN SPITALFIELDS.

The premises of Mr. Clitheroe, a firework-maker, in Weaver-street, Spitalfields, were destroyed by a series of explosions, last Monday, about noon. The immediate cause of the disaster does not appear to have been clearly ascertained, but it is supposed that some rockets in process of manufacture must have fallen to the ground, and that the concussion occasioned them to explode. Mr. Clitheroe and a workman were engaged in the factory at the time, and were both driven by the force of the first explosion into an open yard. One of two young men, who were prompt in rendering assistance, was struck violently on the knee-cap by a fire-ball. Scarcely a person in any of the adjoining houses escaped without being thrown down; but their injuries, with few exceptions, are trifling. A lad was knocked down by one of the engines, and, the wheel passing over his head, caused instant death. The damage to the adjoining premises is considerable, and so great was the shock, that the major part of the large sheets of plate glass in the goods dépôt of the Eastern Counties Railway in St. John-street, a considerable distance off, is demolished. Mr. Clitheroe and his workman, John Wheeler, were both taken to the London Hospital in a state of great suffering.

MISCELLANEOUS.

The Queen of England will soon receive an extraordinary present from Posen, as a token of gratitude for the protection she has granted to the fugitive Poles. It is the skin of a wether which has been bred by Count Ignaz Lipskr, who is famous for his breed of sheep. The precious skin of this wether, Consul I., is contained in a box, inscribed with its genealogy, from the year 1825 to the present time.—*Kolner Zeitung*.

It is reported in Paris that Lady Peel and her family are about to reside there for the winter.

Lord and Lady Normanby left Paris on Saturday for Châlmatreux, the seat of Count Môle, to spend Sunday and Monday there. Several persons of distinction have been paying visits to the count at this country seat. General Changarnier has been there several times, and some of the Ministers and several of the representatives have also paid him visits.

Some or other the Whig Government are seldom left grounds to complain of the lack of patronage. The death of a Chief Justice in one week has been followed in the next by the unexpected decease of a Bishop whose elevation to the episcopal bench took place only a few years since. The Right Reverend Dr. Stopford, Lord Bishop of Meath, expired at the Palace, Ardbraccan, late on Tuesday night. The deceased prelate was elevated from the Archdeaconry of Armagh to the see of Meath during the Viceroyalty of Earl De Grey. Dr. Stopford had been long labouring under the effects of disease of the heart, but had recently—considering his time of life—been in the enjoyment of tolerable health. His lordship was a member of the Privy Council in Ireland.—*Times*.

The *Dublin Evening Post* says "it has reason to believe" that Mr. Monahan has received the appointment of Chief Justice of the Common Pleas. Mr. Hatchell, of course, is to be Attorney-General, but the arrangement with respect to his successor in the solicitorship is not yet completed.

The Solicitor-General for Ireland, Mr. Hatchell, having been appointed to the office of Attorney-General for Ireland, in the room of Mr. Monahan, promoted to the vacant Chief Justice-ship, there will be a new election for the borough of Windsor.

The *Turin Concordia* of the 12th instant says, "We have been assured that the Marquis of Azeglio, nephew of the President of the Council, lately named Minister in England, is to marry the daughter of Lord Minto, a near relative of Lord John Russell, Lord Palmerston, and Sir Ralph Abercromby."

The Honourable Amias Poulett, son of Earl Poulett, met with a serious accident on Saturday. He had been out shooting, and, not having returned at dinner, several servants were despatched to look for him. After a long search the youth was found by the side of a dry ditch, quite insensible, and blood issuing from his ears and mouth. Both the bones of the right leg were broken, and there was also concussion of the brain. The accident is supposed to have been occasioned by the horse falling, throwing his rider and rolling over him.

The *Aberdeen Banner*, in commenting on the Duke of Atholl's absurd conduct in reference to the laying the foundation stone of the National Gallery for Scotland, says:—"We thought his Grace of Atholl was supremely ridiculous, attired in the kilt and riding on horseback, as he figured at Braemar the other week—at least, the majority of the spectators did not seem to fancy his position as a graceful one; but this exposure is worse still. If such doings are persisted in, aristocracy will speedily be at a discount amongst us."

Viscount Mandeville, M.P., and his brother, Lord Frederick Montague, are to embark next week for Canterbury, New Zealand, as settlers with the new bishop of the colony, Dr. Jackson, in the ship *Eden Castle*.

Special orders from the Admiralty have been received at Woolwich, Chatham, Sheerness, and other ports, directing the authorities to allow the Admiral Mackau, Minister of the French Marine, to view the dockyards, and to pay every attention to this distinguished officer. Admiral Mackau, we believe, is the only French officer living who, in a fair fight and on equal terms, captured an English brig of war.

Intelligence has reached England of the reception of the Reverend H. W. Wilberforce, vicar of East Farleigh, Kent, and brother of the Bishop of Oxford, into the Roman Catholic Church at Brussels. The Reverend W. G. Bennett, of Knightsbridge, is at present in retreat, preparing to take the same step.

The valuable living of Kibworth Beauchamp, in Leicestershire, in the gift of Merton College, and vacated by Mr. Bathurst's secession to Rome, has been presented by the college to the Rev. John Richard Turner Eaton, M.A., Principal of the Postmasters, Tutor and Dean of that College.

The *Western Luminary*, in giving an account of the induction of the Reverend C. G. Gorham to Bramford Speke vicarage, relates that, in trying to open the door the reverend vicar was in such haste that he broke the key, and that a blacksmith had to come and break open the lock. Mr. Gorham, in a letter to the *Daily News*, gives a flat contradiction to the story. The only delay in opening the door, he says, arose from the curate having intentionally locked up the keys in the vicarage.

Sir George Simpson has returned from his annual tour through the territories of the Hudson's Bay Company. He has heard nothing respecting Sir John Franklin.—*New York Courier and Enquirer*.

Mr. Gibson, the celebrated sculptor, paid a visit to Conway on Saturday last; and, after examining the church and National Schools, left in the hands of the vicar the sum of five pounds, in aid of the building fund for the enlargement of the latter building. Mr. Gibson was born at Bennathin, in the parish of Giffyn, and was baptized in Conway church.

Donna Maria Loretta Martinez, the "Black Malibran," made a successful débüt in Dublin, on Monday night, at the Portobello Concert-room, where she has an engagement for six nights.

Steps are now being taken for the erection of a public monument, in Leeds, to the memory of the late Mr. Edward Baines.

A Liverpool paper states that Haynau, *incog.*, visited the Britannia-bridge, whilst in this country, and excited significant regrets amongst the artisans regarding his lack of courtesy in not presenting his card.

The Countess of Neuilly has now with her thirteen of her grandchildren: they are—1. The Comte de Paris and the Due de Chartres (d'Orléans). 2. The Comte d'Eu, the Due d'Alençon, and the Princess Marie (Nemours). 3. The Princess Françoise and the Due de Penthièvre (Joinville). 4. The Prince de Condé (d'Aumale). 5. The Princes Philippe and Auguste, the Princesses Clothilde and Amélie (Saxe Coburg). 6. The Prince Philippe (Wurtemberg).

A letter from Paris, in the *Indépendance de Bruxelles*, gives an account of the visits of M. de Salvandy to the Count de Chambord and the widow of Louis Philippe. M. de Salvandy, it appears, had taken upon himself the office of negotiator for a fusion of the two branches of the Bourbons, and was favourably received by the Count de Chambord, who, as an opening, authorized him to convey the assurance of his condolence to the Queen and her family. With the family of the ex-King, however, there was more reserve. They resolved, in acknowledgment of the kind feeling evinced by the Count de Chambord, to allow M. de Salvandy to be the bearer to him of a formal notification of the King's death, but they would not say a single word which could lead to negotiations for a fusion.

The Madrid journals state that, after mass for the repose of the soul of the ex-King Louis Philippe, which the Duke and Duchess de Montpensier caused to be celebrated in the Cathedral of Seville, their Royal Highnesses distributed 11,000 reals in alms, 1000*fr.* of them to the indigent French.

The Due de Nemours, the Duc de Joinville, and the Due d'Aumale have addressed a collective letter to General Changarnier, testifying, in their own names, as well as in those of the Queen and Princesses, their gratitude for the service which he caused to be celebrated in the Chapel of the Tuilleries for the repose of the soul of their father.

M. Baciocchi, aide-de-camp of the President, conveyed to the Ambassador of Néapul, the other day, a splendid sword, mounted in carved gold, as a present from the President of the Republic. He bore, at the same time,

an invitation to the Prince and his brothers to accompany the President to a grand review, which took place this week at the Champ de Mars. The President had placed the most superb horses of the stud of the Elysée at the disposal of the Indian Princes on this occasion.

A statue of Marshal Oudinot, Duke de Reggio, destined for the town of Bar-le-Duc, was placed before the court of the Louvre, facing the Institute, on Saturday. It is in bronze, and represents the marshal with the military cloak, the baton of command in the right hand slightly resting on the hilt of the sword. In compliance with the usual custom the statue was exposed three days before the Louvre before being sent to its destination.

The twenty-fourth anniversary of the coronation of the Emperor Nicholas was celebrated throughout Poland and in Warsaw, on the 3rd instant, with great pomp. The day was kept as a holiday. After divine service and Te Deum, during which a salute of 101 guns was fired from the Alexander Citadel, Prince Paskevitch held a levee, and received the military and civil authorities. In the evening the theatre was thrown open gratis to the public.

It is said that Otho, King of Greece, who is now on a visit to his parents at Aschaffenburg, is to pass by Frankfurt on a visit to his sister, the Grand Duchess of Hesse Darmstadt. He will afterwards go to Paris, on a visit to the President, on his pressing invitation.

The Dowager Empress of Brazil, and her daughter the Princess Amelia, arrived at Lisbon from Ostend on the 1st instant, after an absence of nearly four years. The Queen of Portugal and the rest of the Royal Family have returned from Mafra. The Portuguese Court went into mourning for a month, for the ex-King of the French.

The last accounts of the state of the health of Her Majesty the Queen of the Belgians are much more favourable. Two physicians from Paris and her Majesty's ordinary medical attendant have held a consultation, and have pronounced that the alarming symptoms have diminished during the last few days. Auscultation has been adopted, and no imminent symptoms have been discovered.

The King of Saxony left Dresden on the 11th instant for Bohemia, to have a conference with the Emperor of Austria.

Prince Albert of Saxony, heir to the throne, while present the other day at a review of the Austrian army in Bohemia, was terribly wounded in the thigh by the kick of a horse. He is said to be out of danger.

As the Greek Minister of Public Instruction, Korfodaki, was leaving his carriage with his wife and the Senator Autoniadi, at a quarter to seven, p.m., on the 1st of September, he was mortally wounded by a pistol shot. After suffering dreadfully for two hours he expired, six bullets having struck him near the heart. The murderer and his two accomplices were arrested. They are Mainotes, and are supposed to be hired assassins. The approaching elections are supposed to have led to the crime.

An erroneous statement has been going the round of the press, to the effect that the gallant General Guyon, late of the Hungarian army, "has forgotten his faith, and has become a Moslem to gain a pachalick." This is not true. The general, in accepting an appointment in the Ottoman service at Damascus, was not compelled to change his faith, and he is living at that place, with his wife and family, after the manner of an English Christian. General Guyon is a native of Bath.

The revival by the *Assemblee Nationale* of some exploded calumnies against Kossoth, respecting the disappearance of the Hungarian crown, has drawn a spirited defence of that patriot from his countryman, Count Ladislas Teleky.

The *Trieste Observer* mentions the arrival from Constantinople and Athens, of Madame Luisa Ruttkey, sister of Kossoth, on the 9th instant. That lady, with the permission of the emperor, had conducted to her brother his three sons, who had remained at Pesth.

The French engineer Francis Iribi and M. Berryer, son of the celebrated orator, have arrived at Madrid to solicit for authorization to construct the railway from Valencia to Madrid; they have collected a capital of ten millions of francs for this purpose, to which the chief houses of Europe have subscribed.

Carlotta Grisi arrived in London on Monday, on her way by the steamer Seine, from Boulogne, to St. Petersburg, to fulfil her professional engagement in that capital.

Charlotte Cushman played in Liverpool on the 16th, and at Niblo's Garden, New York, on the evening of the 30th of August—just a fortnight after her performance 3000 miles away!

The personnel of the New Theatre Royal of Madrid has been definitely organized. Alboni is engaged for three months, at £100 per representation. Frezzolini is to have 12,000 dollars for six months. Barroilhet has been engaged for the season at £1,000; La Cerito and Saint Leon are to head the ballet. They receive 70,000£ for two months' performance.

The President of the Republic visited on Sunday the fair of St. Cloud, where an immense assemblage was gathered for business and amusement. The President was exceedingly well received.

The Democratic journals have charged Louis Napoleon with giving 20,000£ to the Society of the 10th of December, which the *Moniteur du Soir* of Saturday positively denies, and boldly declares that not a centime ever passed from the Elysée to that society.

The *Siecle* gives the following result of the sittings of the councils-general with reference to the revision of the constitution:—Thirty-three departments have either pronounced against the revision or have not chosen to decide in favour of that measure; thirty-three desire only a legal revision; thirteen demand the revision, without specifying the conditions under which they would wish to see this work accomplished; six departments only have voted in favour of an immediate revision.

A telegraphic despatch from Cassel, dated Sept. 17, announces that the Supreme Court of Appeal has refused to take cognizance of the accusation against the Ministry of violation of the constitution. Many of the Government officials have received instructions to proceed to Hanau, where the Ministers endeavour to establish themselves.

Accounts from Perigueux state that acts of incendiarism are again beginning to be of frequent occurrence in that department (Dordogne). Two immense farm-houses, with their crops, were within the last few days burned to the ground.

The *Civilization*, of Toulouse, states that a duel with knives took place, a few days back, between two women of the Faubourg Guillemer, of that town. One having been wounded in the arm, honour was declared to be satisfied, and the matter terminated.

The waters of the Danube are so low between Linz and Vienna that steam navigation is completely impeded, and for the moment suspended, to the great inconvenience of travellers and merchants.

The estimate of expenses and receipts for the new theatre at Madrid has been made out, and as the salaries of first-rate artists, particularly in operas and ballets, are exorbitant, and as, on the other hand, the house is rather small, a somewhat mortifying result has been found—namely, that the daily expenses being 37,000 pesos (£370), and the receipts, even with a crowded house, not more than 35,000 (£350), a daily deficit of 2000 reals (£20) will have to be provided for. The speculation is, therefore, not of the most profitable kind.

Some idea may be formed of the extent of the demand upon Mademoiselle Rachel's exertions when we state that she has been forced to appear at Berlin on the off nights of her engagement at Hamburg, and that within a short period she has given twenty-two representations, divided between Hamburg, Berlin, Madeburgh, Dresden, and Leipsic. She appeared in Hanover on the 10th, at Bremen on the 11th, and was to be at Vienna on the 18th of this month.

A destructive epidemic has made its appearance in Milwaukee, Wisconsin, causing 100 deaths in two days. It bears some resemblance to the cholera, but it is supposed to be a species of malignant dysentery. It is confined, in a great measure, to the German population of the city.

The bill for adjusting the Texan boundary was the first of those lately passed by the Senate which was taken up by the House of Representatives. A motion against its being read was lost by a vote of 108 to 32. A motion was then made to comprise in one bill not only that of the Texan boundary, but also the two others providing territorial governments for New Mexico and Utah, which was negatived by a majority of 33. The Boundary Bill was afterward taken up, and it is generally understood that it will pass.

The advocates of a higher tariff continue in a minority at Washington. A motion to "modify the present revenue laws, and to increase the duty on foreign articles which come into competition with American products, so as to give fair and reasonable protection," &c., "making the duty specific wherever practicable," was objected to, and an attempt to suspend the rules while the measure was discussed, was rejected by a vote of 96 to 89.

In Congress the usual Appropriation Bill has been passed by the house, providing for the current items of national expenditure. The bill for the abolition of the slave trade in the district of Colombia, on the motion of Mr. Clay, was made the special order of the day in the Senate on the 2nd instant. This was opposed by the advocates of slavery, but they found themselves in a minority of twenty, and the measure was adopted.

The enterprising fishermen of the northern states of America have been during the late hot weather supplying the citizens of New Orleans, by steamer, through New York, with fresh halibut, codfish, and striped bass. This is a new development of the American ice trade.

A letter from President Roberts, of Liberia, speaks encouragingly of the efforts which have been made to grow cotton on that coast. He says there is no doubt but that cotton can be cultivated there extensively. The cotton is said to be of as good staple and texture as that of the United States.

The Electric Telegraph gives the substance of the news from India, which the *Times* puts in the following shape:—"The Ripon was to leave Alexandria fifteen hours after her departure. Senhor da Cunha, who so recently entered upon the Government of Macao, died of cholera on Saturday, the 6th of July, at 3.30 p.m., aged fifty years, and was buried on the following evening in the Chapel of St. Paul's. A letter from Shahabad, dated the 16th instant, states that the indigo prospects are good, having had heavy rains and a strong generous sun the latter part of June, which will enable them to commence manufacturing on the 1st proximo."

"The same letter has the following paragraph:—Your readers may recollect a tragic affair that occurred here some three years ago, when the cousin of the head of the Baileah concern was shot by one of the assistants. That noted place has again been the theatre of a still more tragic scene. A few days since, Mr. S—, accompanied by Mr. G—, his assistant, and about two hundred men, went to settle with a village, but too well prepared to meet them. Mr. S— was in a palkee, which they smashed; and they beat him most unmercifully, breaking one of his arms. He received a deep gash over the right temple, and many other contusions. Mr. G— was knocked off his horse and similarly treated. They both passed in palkees in a most deplorable state, and I am sorry to add the latest news is that Mr. G— is dead, and Mr. S—'s wound on the temple rather ugly. This is an upshot of affairs not unexpected in this quarter: from the continual stretching of the rope it has broke."

"On the 13th of May last we published the depositions of Ensign F. Roome, of the Tenth Native Infantry,

and Ensign John Carnegie, of the Twenty-eighth Native Infantry, who were murderously attacked at Penn by some frantic natives. We hear that the charge against these men has now been finally disposed of before the judge at Tanna. Twelve natives were found guilty, and the sentence of the court was imprisonment for one year and a fine of 100 rupees, failing the payment of which the men were to be imprisoned for another twelve months. The trial lasted several days, about a hundred witnesses having been examined. A Mahomedan law officer, and Dadaboy, the Court Moonis of Bhewndy, sat with the judges as assessors. It is only fair to Messrs. Roome and Carnegie to say, that it was proved on the trial that they behaved with great judgment after the attack was made, and that their assailants received not the slightest provocation to commit the assault; and, further, that the truth of every word of their depositions was satisfactorily proved by evidence."

A half-yearly general Court of Proprietors of the Bank of England was held on Thursday, for the purpose of considering a dividend. Mr. Henry G. Prescott, the Governor, stated the profits for the last six months to be £535,342, and the amount of the Rest £3,027,309, proposed a dividend of 3½ per cent., clear of income-tax. After some discussion this was agreed to by the meeting.

According to the *Globe* "some of the leading artists of England, as well as many amateurs and admirers of the fine arts, consider that the forthcoming Exposition in Hyde-park would be a fitting opportunity of discussing the subject of costume. Artists, and all persons of true taste, have long complained of the inelegance and incongruity of English and other costumes. Painters and sculptors frequently have recourse to the costume of the ancients, in order to avoid the difficulties which of the present time throws in their way when delineating the human figure. A declaration has been drawn up, embodying the above and many other collateral points, which has been numerously signed by some of our leading European artists. They express a hope that some general European costume might be indicated by such a course."

The Archaeological Institute propose to form a museum of ancient arts and manufactures, to be exhibited contemporaneously with the great modern Exhibition next year.

The amount realized for the charity, at the Gloucester Musical Festival, during the four days' performances was £862 6s. 6d. Last year the entire sum was £83314s.

The operation of blasting an immense mass of cliff at Seaford came off on Thursday, in sight of several thousand spectators. The cliff is three hundred feet high, and the object sought by the engineers was to detach sufficient chalk to form a barrier for checking the drifting of the shingle towards Beachy Head and the East. The operation, which was under the immediate direction of Captain Frome, was perfectly successful; about 300,000 tons of chalk falling on to the beach and far into the sea, forming an irregular heap three hundred feet broad, and varying from forty to a hundred feet in height.

The *Preston Chronicle* says there are about half a dozen mills in that town working beyond ten and a half hours daily, adults alone being employed after the completion of that time. The Preston Short Time Committee have memorialized the employers against the practice. The factory operatives of Preston have established a permanent committee to watch the operation of the new act.

From an investigation of the affairs of the Poole Savings Bank it appears that the deficiency amounts to about £6000, out of £36,000. The misconduct of the actuary has been suffered to go on for fifteen years without detection. It is said that the depositors will receive a dividend of about 16s. 2d. in the pound, including interest.

An alarming explosion occurred at Cardiff on Friday night, on board the ship *Gertrude* of that port, arising from an accumulation of gas on board the vessel, the cargo being coals. The report alarmed the whole town, and numbers hastened from their beds to ascertain the cause. The vessel was found a complete wreck, her mast and deck blown up, and carried a considerable distance. Fortunately, the majority of the crew were on shore, and the injuries sustained by those on board, though serious, are not considered dangerous. The explosion is attributed to smoking in the forecastle.

Letters from China give an account of the total destruction by fire of the Elizabeth, Indiaman, on the 14th of June, with a valuable cargo on board. It is supposed that the fire was wilful. The value of the ship and cargo was about £40,000.

Forty-six churches have been erected, and fifty clergymen added to the Roman Catholic mission in Scotland during the last ten years.

Swarms of winged ants, as well as many without wings, appeared in Liskeard and its neighbourhood on Monday. They were seen for miles around the town on the turnpike roads and the foot-paths through the fields, but they all disappeared before the next day.

No sooner is the harvest garnered than we again hear of incendiary fires. Since our last publication no less than three cases of this nature have occurred in Cambridgeshire. About midnight on Saturday a fire broke out on the farm premises of Mr. Bonnett, of Comberton, and was not extinguished until property (including barns, stabling, corn stacks) to the amount of £1500 was destroyed. The same night the farming premises of the Reverend T. Brereton, vicar of Steeple Morden, were burnt down; and on Sunday night the premises of Mr. Bird, farmer, of Wrestlingworth, were also destroyed.

The body of a young lady, apparently about twenty years of age, was found in the Serpentine on Sunday morning. She was the daughter of a respectable merchant in Bristol, named Pigeon, and was on a visit to a cousin in Brompton-road. An *affaire de cœur* is said to have been the cause of the rash act.

At the Central Criminal Court on Wednesday, James

Darrell, labourer, was found guilty of the manslaughter of his wife, by striking her with a scythe, and sentenced to hard labour for one year.

Esther Playle, the woman charged with wilful murder at Romford, in Essex, of her only child, a girl of four years of age, was brought up for further examination on Monday. The prisoner, it will be remembered, whilst in a state of frenzy, cut the child's throat under circumstances of a most appalling description. The evidence was substantially the same as that given on the former occasion. The woman, who declined saying anything, was committed to take her trial at Chelmsford assizes. There are some circumstances attending the case that give it more than ordinary interest, and which have caused a good deal of excitement in the neighbourhood of the tragedy. At Chelmsford March assizes, 1849, a woman was tried for the murder of her two infant children, by cutting their throats, nearly severing their heads from their bodies; whilst a third child, whom she tried also to murder in the same way, got out of the house and made its escape. This took place near West Thurrock, in the lower part of Essex, about twelve miles from the scene of the present murder. That woman, who was acquitted on the ground of insanity, and is now either in Chelmsford Gaol Infirmary or in a lunatic asylum, is sister to the husband of the present prisoner. The woman now committed to gaol is said to have idolized her child. Though only twenty-three years of age, she looks much older, especially since she committed the murder.

Three of the female servants of Mr. T. Severne, of Brixton, in the neighbourhood of Laugharne, after partaking of some soup for dinner two or three weeks ago, were suddenly seized with violent and severe illness. The usual symptoms attendant upon the operation of arsenic were exhibited, such as great vomiting and purging, and the most excruciating pains in the stomach and bowels. Medical assistance was, of course, called in, and, as in most of these cases where no suspicion of poisoning existed, the symptoms were attributed to gastro enteritis, or else to English cholera in a severe form. Two of these unfortunate girls were removed to the residences of their friends, but the third, a young woman named Rebecca Uphill, remained at Mr. Severne's house, and, after two days of great suffering, expired. Shortly before her decease, she was visited by a medical man, who stated that she was suffering from cholera, and, after her death, he gave the usual certificate to that effect. The deceased was interred in Laugharne churchyard on the following Friday; and now appears the extraordinary manner in which the real cause of death was brought to light. The remains of the soup above alluded to, it seems, were thrown into the hog-trough, and soon after the pig had, with the accustomed voracity of that animal, swallowed the whole of it, it was taken ill and died. A butcher, who was called in, on opening the carcass, found that both the stomach and intestines exhibited unmistakable traces of severe and active inflammation. It was then remembered that, about two months before this occurrence, Mrs. Severne died very suddenly, after an illness resembling in many respects that of the three female servants. This, and some other circumstances having caused suspicion to be entertained of one of the servants, a letter was written to the coroner, who, after making official enquiries into the facts, ordered the exhumation of the body of the girl Uphill. The stomach and intestines have been sent to Mr. Herapath, of Bristol, for analysis, and the result of the investigation is looked for with anxiety.

The Tenant Right League was to commence the campaign to-day, at Wexford, with a council meeting and conference of the country, to lay the basis of the local organization. On Tuesday there will be a county conference in Kilkenny, and on the next day an open air meeting. On Monday a meeting and conference of the county of Monaghan will be held; and other counties are prepared to follow in rapid succession.

The "drain" from the southern counties of Ireland continues without intermission, and though ship after ship leaves the ports freighted to the full with cargoes of human beings, there is no symptom of any cessation of the traffic, which is just now as brisk as it was in the spring of the year, the ordinary time selected by emigrants for a passage across the Atlantic.

Since the second letter of Mr. Travers, information has been given to the *Cork Reporter* by Mr. John Good, from Kinsale, stating, that while five friends were in a boat off Sovereign Islands, they were so alarmed by the appearance of the sea-serpent that they hastily retreated to the shore. The boatmen there say the creature was off the harbour for three days.

The Lords of the Admiralty have given instructions for a complete survey of the western coast of Cork, to ascertain its capabilities for being converted into a transatlantic packet station and harbour of refuge. Three Government commissioners are to visit the spot.

There are at present several English Members of Parliament now travelling through Ireland, for the purpose of becoming acquainted with the condition and resources of the country, with view of pressing measures in the ensuing session, calculated to improve the former and develop the latter. Two of those gentlemen, Mr. Wakley, M.P. for Finsbury, and Mr. Wyld, M.P. for Bodmin, in company with Mr. Osborne, of Newtown Aner, paid a visit to the Bonnabon mines on Saturday last, and on returning spent a considerable time in viewing the extensive cotton works of Messrs. Malcomson.

The Earl of Meath has given a reduction of 20 per cent. to his tenantry, to be applied to the improvement of their farms.

Three bailiffs were put in charge of the crops of a farmer named Murphy, living within a mile of the town of Fermoy, last week. On Wednesday night a large body of men came with ears, and having tied the bailiffs, removed all the cattle and crops on the farm, and the furniture of the house and agricultural implements.

Association Progress.

LETTER TO ROBERT DALE OWEN.

London, September, 1850.

[The following letter from Mr. Owen to his eldest son, Robert Dale Owen, is published preliminary to new measures about to be taken by Mr. Owen, to hasten the change from the present system, false in principle and most injurious in practice, to the rational system, true in principle and which will be most beneficial in practice.]

"MY DEAR ROBERT,—Since leaving you in America my time has been especially engaged in the study of the practical measures of the most advanced parties in Europe and the United States, and in carefully watching the progress of public opinion over the world. This study has confirmed me in the conviction that no party has yet arisen, in any country, which comprehends the cause and results of the extraordinary change which is in rapid progress in the advanced mind of all nations. Universal error is felt, but the cause of it is hidden.

"Early and continued study, with long and extensive experience among all classes, in various countries, and a familiarity with the general practical operations of civilized society, have made the causes of the past and present evils of the world known to me; and from the knowledge of these causes future events may be distinctly foreseen and foretold.

"It is my desire that you should benefit by my experience and knowledge, more especially because many here and in the United States will look to you to assist them to establish the rational system in Europe and America when I shall be no more.

"The system of falsehood in principle and evil in practice, as it has hitherto existed over the world, is now effectually undermined, and is ready to be peacefully superseded by the rational system based on facts not to be controverted.

"The public mind in this country and in the United States, is just now, for the first time, opened to examine truths, which hitherto the educated prejudices of class, sect, party, and country have tabooed. But now, truth unmixed with error may, when announced with judgment, and in the spirit of charity and kindness, be openly taught. And when truths shall be so taught, what power is there upon earth that can prevail against them?

"This great revolution in *mind* now in progress is, from the universal impression that man forms himself, with all its lamentable evil consequences, to the knowledge derived from facts, that he is formed to be what he is by nature and society, with its endless beneficial consequences through all the departments of life.

"The revolution in *practice* will be, from the injurious, inferior, and inconsistent external arrangements, which have necessarily emanated from this false fundamental principle, to another entirely new combination of external arrangements, emanating from, and always consistent with, the knowledge that nature and society form the character of men: and that society will not act wisely until it shall surround all from birth with superior external arrangements, to the exclusion of those whose influences on humanity are injurious or inferior.

"This change of prejudices for truths, impracticable as it now appears to the uninitiated in extensive practical operations, will, upon full examination, be discovered to be by far the most economical and easy general change that can be made.

"When understood it will be universally adopted, because it will permanently ensure the well-being, prosperity, and happiness of all. And it will be adopted as soon as those few who do understand it can enable the many to comprehend it by seeing it in practice in one full-formed township. The deep-rooted prejudices and habits forced upon all from birth have hitherto made it impracticable to place these subjects in an open straightforward manner before the public, either in Great Britain or the United States. And even now, in both countries, there are but few persons so situated as to be sufficiently independent to openly advocate them. Yet are these unchanging truths the most valuable that can be taught to the human race.

"Nature and circumstances have made me strongly to desire to see this great revolution in the mind and practice of the human race effected, or in the straightforward road towards its accomplishment. I am, therefore, called upon to discover the means by which these all-important truths can be impressed upon the world, and introduced into practice. The chief and first difficulty to be overcome is, to enable the public to understand and agree to apply the fundamental principle of the formation of character consistently to practice in the reconstruction of society.

"My present efforts are to overcome this difficulty. You have seen and will see by my publications, which I have sent and shall continue to send you, the steps taken to prepare the public for the change from the one system to the other. My late publications, *The Revolution in Mind and Practice*, its supplements, *Letters to the Human Race*, *Catechism of the*

Rational System of Society, &c., have all had this object in view. And now it seems to me that sufficient has been done to prepare the public to receive the full truth upon these subjects, without mystery, mixture of error, or fear of man. And it is now truth so expressed that can alone arouse the public mind from its irrational state of deep-rooted prejudice and practices of gross folly. It is, therefore, my intention to commence a cheap weekly publication, in which to advocate these great truths, on which the future happiness of our race depends. These particulars are stated, preparatory to the advice I desire to give you on these public matters.

"Your education, previous experience, and natural talents, have prepared you to pursue public measures for the advocacy of the cause of the oppressed, without reference to class, country, or colour; and for the destruction of superstition, which until it shall be destroyed, will prevent man knowing what it is to be rational in mind or conduct.

"In Europe and America there are various parties earnestly and most conscientiously advocating partial reforms; but in the advanced state of the physical sciences and of public expectation these petty reforms are of little value. It is evident that the leaders of these parties have but a limited view of the subject, and have not yet descended to the root of the evil. They do not understand this fundamental error; they do not yet perceive the foundation on which society can alone be based to become rational; their efforts are therefore misdirected, and often obstruct their own wishes. They do not appear to possess minds trained to acquire power sufficient to grasp the whole of society; and seeing it only in detached sections, do not comprehend it as a whole. In consequence, their plans are inefficient, and can effect but little in practice. Any partial measures, which are based on the old error of the world, cannot permanently succeed; and all such attempts are now worse than useless, because they distract public attention, and withdraw it from the examination of those principles and practices which can alone benefit mankind.

"The only beneficial practical course which civilized nations can now take, is to decide openly upon an entire change of principle and practice; and, having discovered the true base on which to construct society, to have moral courage to abandon the present miserable practical arrangements, and reconstruct society from its foundation, so as to become throughout consistent in all its parts and as a whole; for society, when understood, will be ascertained to be a perfect science for producing the perpetual happiness of the human race.

"All the signs of the times indicate that the period is at hand when this great revolution in human existence will be effected; and my ardent desire is to see it introduced by peaceable arrangements, with wisdom and foresight, and so openly, that all shall be informed of what is about to be accomplished; that it shall be made palpable to them that man and society are, through a knowledge of ascertained truth, in principle and for practice, to be made rational, and thus to have the permanent happiness of all secured.

"It is my impression that, by the adoption of proper means, all parties may be united in making this change; for it is the interest of all that it should be made; and the objects of all parties would be thus attained. This change in principle and practice is calculated to, and would, unite and harmonize mankind, and a state of happiness for all would follow. I may not live to witness this rational state of existence, although, during my remaining years, all in my power shall be done to hasten its arrival, and, preparatory to it, to endeavour to unite the present views of contending parties. Your education and knowledge of the true formation of character, and of the errors of the existing system, are fitting you, after my death, to pursue—and I hope to accomplish—this first practical measure towards the attainment of the change from the false and miserable to the true and happy system.

"Others may compromise between these systems, but it is not for you to do so. It is, as I have so often stated, impracticable to unite them, and I will briefly state how it appears to me that the change should be made gradually from the one system to the other.

"The principle of the formation of character being admitted, the existing governments, in the spirit of charity and conciliation, should be induced, by their respective populations, to prevent contests and confusion, to become the acknowledged agents of the change, which it is now their first interest to see peacefully effected. The land of the world must become again public property, like air, light, and water, for the regulated use of all during their lives, and never again to become private property. But to prevent disorder or appearance of injustice, governments should gradually purchase the land, as required for the change, at the local market price, from the present legal-made possessors of it.

"The land thus purchased to be divided into such quantities, according to quality, as will for ever, under due cultivation, support in comfort the maximum number of a scientifically arranged society; or, in other words, a society composed of such num-

under such combined arrangements, as will ensure to each individual for life the greatest amount of advantages, or of permanent happiness.

"These scientific arrangements of society to be called townships, and at their maximum not to exceed from two to three thousand.

"The townships to be devised to secure the health of all; to give the greatest facilities for the production, preservation, distribution, and consumption of wealth most beneficially for all; to ensure the best formation of character for all, from and before birth to death; to well govern all locally, and to give the highest enjoyment through life to each. To effect these results, the arrangements must exclude all vicious, injurious, or inferior circumstances; and exclude those only which are superior in all these departments. This combination of all that is good, to the exclusion of all that is evil, in their influences upon humanity, can be accomplished only through a knowledge of 'the science of the influence of circumstances over human nature.' But this science has been hidden from man, and could not be discovered until now; for the knowledge of the true formation of his character was requisite to develop the science. But now, by the aid of this science, these townships may be so laid out and constructed, that all that influences man to evil may be easily excluded, and those circumstances alone be introduced throughout every department of each township, which are calculated to have an influence only for good over every one placed within them.

"A model of a township thus arranged will be necessary, to make it comprehended by those who have hitherto seen and known only vicious, injurious, inferior, or irrational combinations of circumstances to surround every class of human beings, in all countries over the world.

"You, as well as all who desire to elevate man out of his present low and degraded state, will have to learn this science of the influences of surrounding circumstances—animate and inanimate, physical and mental—over man and all that has life upon the earth. This science is the tree of knowledge of good and evil, and will enable man to dispense either the one or other at his pleasure; but with this new knowledge he will acquire a new mind and new feelings, and will desire good only for all; and will accomplish it to the extent of the new power thus created.

"The external arrangements being formed in accordance with the science of the influence of circumstances over human nature, so as to have the most desirable influence over all, the internal condition or the mind of each member of the township will be created on the base that the character is formed *for*, and not *by*, each individual.

"A rational-formed mind will be a growth of ideas from this root, extending through all the ramifications of thought and feeling. Each idea will thus be consistent with every other idea. These separate ideas will naturally form the association of ideas of a well-constituted mind; well constituted, because the association of ideas will be as consistent with each other as the separate ideas, and jarring or conflicting ideas will be unknown in any mind. And then will man become in harmony with all nature, and contests among men will cease for ever.

"The many efforts of reformers over the world are all tending to these general results, and these comparatively blind efforts will continue, for they cannot stop, but will increase, until governments and people shall discover the necessity for this re-creation of character and reconstruction of society.

"Being deeply impressed with the knowledge of the extended, severe, and intense physical suffering and mental misery now daily created by this irrational system in which the world has been so long involved, it is my intention so to direct the proposed weekly cheap journal that all parties shall become ashamed of longer upholding the present system, and of its continuance in any part of the world—ashamed of not using every effort to terminate its evils, and of not acting like rational beings to introduce a plain, simple system of truth that would ensure the well-being and happiness of all.

"Your affectionate father,

ROBERT OWEN."

EQUITY LAW LIFE ASSURANCE SOCIETY.—The surplus of this Society has just been appropriated in the proportion of one-fifth to the proprietors, and four-fifths to the assured entitled to participate in the profits. An addition of £2,2d. will be made to each share, and the dividend payable thereon during the current period of five years will be at the rate of 4½ per cent. per annum on the amount of the deposits. The amount of the reversionary bonus declared will vary according to the number of premiums paid prior to the commencement of the present year, the time at which the policy was effected, and the age of the life assured, thus:—On a policy for £500, effected in 1845, where the present age of the life assured is 50 years, and £98 have been paid in premiums, the addition to the amount assured will be £42 10s., or above 43 per cent. on the premiums paid. On another policy for the same amount, where the present age is 38, and the premiums paid amount to £68 10s., the addition will be £36 10s., or above 52½ per cent. on the amount paid. And on a third policy for £500, where the age is

27, and the premiums paid amount to £51, the addition to the policy will be £32 10s., or about 65 per cent. on the gross amount of the premiums paid. The almost unexampled success which has attended the proceedings of the Society, and the position of stability which it has attained, notwithstanding the comparatively brief period of its existence, will be less surprising when it is stated that while £57,000 have been received in premiums, and assurances have been effected to the amount of nearly £700,000, the whole sum paid in claims is £5900, reduced to £4900 by a reassurance for £1000 effected with another office.

INSTITUTE OF PROGRESS, SLOANE-SQUARE.—On Sunday evening there was a tea-party at this Institution, 1, George-street, Sloane-square, Chelsea, Mr. G. J. Holyoake presiding. The entertainment was most agreeably diversified by songs, recitations, and short dramatic selections, in the intervals between which several speakers addressed the meeting. Mr. Holyoake (having read a letter from Mr. Julian Harney), offered several observations for the guidance and encouragement of the members of the Institution. "There is always abundance of good intention in these institutions, but the misfortune is that that good intention is not always manifested. Much of the evil in the world results from not making it plain to others that we *intend* well. Much taste had already been shown by the members in the embellishment of their meeting-rooms, and he trusted, on removing to a new hall, they would carefully cultivate association as an *art* also. In Catholic countries such especial attention has always been paid in this way to the temples and accessories of religion, that men have been unwilling to dispense with superstition lest they should have to part with refinement with it. The pioneers of progress must not be disengaged at the slowness of human nature in recognizing that knowledge is not only power but also property. By and bye, that recognition always comes, and with it ceases the miserly spirit, so invariable an attendant on young Dissent, and such a formidable difficulty in its path." Messrs. Nash, Nicholls, Baker, Empson, and others, also delivered addresses. The members of the Institution are anxious to get into a larger hall, for which purpose they want a hundred £1 shares taken up, and they appeal to all, far and near, interested in the improvement of the working classes, to aid them in this way.

CITY OF LONDON MECHANICS' INSTITUTION, GOULD-SQUARE, CRUTCHED FRIARS.—On Monday last Mr. C. Dobson Collet's entertainment, entitled *Robin Hood and Maid Marian*, arranged from Peacock's legendary novel, afforded two hours of delightful pastime to a numerous audience. Mr. Collet's excellent arrangement of the songs, each preceded by well-considered explanatory remarks, deserves especial commendation. Miss A. Hinks, though labouring under a severe cold, delighted her hearers with a sweet melodious execution. She was deservedly encored in the "Maypole," and would doubtless have been so in Schubert's "Ave Maria" (which she sang with great plaintiveness), had it not been already her seventh song. The entertainment was conducted throughout with excellent taste, and was fully appreciated by the audience.

NEEDLEWOMEN'S ASSOCIATION.—We are anxious to draw the attention of our readers to this most interesting co-operative experiment, the state and prospects of which will shortly be described in the *Leader*. An effort is being made in this Association to improve the condition of persons whose suffering under the competitive system, when once ascertained, will lie heavily on the hearts of all philanthropists, until by combined exertion they are put an end to. The friends of co-operation are more especially bound to support those who are thus labouring for the distressed seamstresses of the metropolis, and who only need that support in the shape of custom to find the fruit of their labour in assured success.

NEW WORK BY MR. OWEN.—By a letter from Mr. Owen to his son in America, and by an advertisement in our paper, we learn that this veteran, who we had thought was going to repose from his labours, is about to publish a penny weekly paper to instruct the public as he states, in a true knowledge of the principles and practices which he has so long advocated. What he can now say to interest the public more than he has already said is a problem that puzzles us; but we will wait for its solution when the publication shall appear.

NEW CO-OPERATIVE STORE.—We understand that the Council of the Promoters of Christian Socialism are about to open a large Co-operative Store in Charlotte-street, of which Mr. Lloyd Jones is to be the manager.

FRIENDLY ASSOCIATION OF LONDON COSTERMONGERS.—At the meeting of this body which took place lately in the Literary Institution, Carlisle-street, Portman-market, Mr. Charles Cochrane being absent from illness, Mr. Howden was called to the chair. Letters from Mr. G. H. Holyoake and Mr. George Cruikshank were read, regretting their inability to attend. The Secretary produced to the meeting the prospectus of the Association, and explained in detail the necessities of Costermongers and the objects of the present movement. He dwelt on the benefits of temperance, pointed out how a provident and benefit fund would obviate old age in the poorhouse, and each man's trifling self-denial of a daily half-pint of beer would create this fund. They would procure furniture, coals, clothes, barrows, and education on the associative principle, instead of existing in ignorance and misery, by depending each one solely on his individual resources. Mr. Ramsay moved the first resolution:—"That the members of this meeting highly approve of the objects of this Association, and will give it their utmost support." Mr. Booth moved the second resolution:—"That the meeting's best wishes are due to Henry Mayhew, Esq., for his exertions on behalf of the Costermongers."

CO-OPERATION IN BANBURY.—A number of friends of the associative principle are desirous of obtaining in-

formation from any secretary or manager of a co-operative store, as they intend commencing one in Banbury immediately; they will feel much obliged for a copy of rules or the address of any manager, directed to William Bunton, news-agent, Banbury.

THOMAS COOPER.—The author of *The Purgatory of Suicides* has just returned from the provinces after a highly-successful and publicly-useful tour. He has recommended his metropolitan lectures at the Literary and Scientific Institution, John-street, Fitzroy-square, and at the Hall of Science, City-road. He was greeted by a very numerous and enthusiastic audience on Sunday evening.

POTTERIES.—Mr. Walter Cooper, of London, delivered three interesting lectures in the People's Hall, Shelton, on Sunday and Monday, the 16th and 17th instant. The audiences, on the whole, were satisfactory, and, from the feeling manifested on each occasion, seemed highly gratified with the manner in which the speaker treated his subjects. Several hundreds of potters are now on "strike" in these districts. How easy and how much better it would be for these men to form themselves into a trade association (as the tailors and others have done), instead of starving themselves to death with strikes and turnouts? At the close of the last lecture a vote of thanks was unanimously passed to Mr. Cooper for his able services on that occasion, and for his anxious labours to improve the condition of the working classes generally.

GLASGOW.—The Eastern-division of the boot and shoe-makers of this city have issued an address to the trade, signed by Messrs. Cadman, Augerty, Whitere, Gillen, and Mc'Koon. It is much too long for us to quote, but we mention it as a matter of interest to the trade.

A MASTER TAILOR.—A gentleman, who has favoured us with some strictures upon the management of the Working Tailors' Association, will find, in a short paper on "Christian Socialism," which we hope to give next week, authentic and probably satisfactory answers to his enquiries.

AGRICULTURAL EDUCATION.—Agricultural education, as the principle upon which the social elevation of our people must be founded, having occupied your paper, permit me to draw your attention to the system of agricultural education, as pursued in Ireland under the national board. The report of the Commissioners of Education, lately presented to both Houses of Parliament, strongly shows that the system is rapidly progressing. It is on the success of that art, that the advantages of domestic comfort and enlightened socialism can be felt. Do the rural poor of England share in the advantages of a liberal agricultural education? Or, are the few agricultural colleges in conformity with the means of the hard-working farmer or cottier? Would that some of our landlords had taken an honorary degree in agriculture, then we might be spared the recital of those unhappy differences between landlord and tenant, and have a more exalted adjustment of a tenant's rights. Agriculture is taught in the elementary schools of Switzerland and Prussia; and Germany, and even the Russian capital, recognize its value, while in England we look for such instruction in vain. In Ireland the system of combining instruction in the theory and practice of agriculture with ordinary school education originated with Dr. Kirkpatrick (the present Inspector of Agricultural Schools), and was practically carried out by his colleague, Mr. Donagh. The efficacy of such a system was practically tested by the examination of some of Mr. Donagh's pupils, some time ago, before the Highland Society of Scotland, the result being the adoption of a similar method of instruction in the parochial schools of Scotland, and successfully pursued up to the present time. Pray advocate its extension to us. C.

THE ICARIANS.—The latest intelligence from the colony at Nauvoo is to the 4th of July. All is going on well; there are about 250 or 260 acres of land in cultivation, growing wheat, oats, Indian corn, and potatoes and other winter vegetables, all of which promise abundant crops. The kitchen-gardens are the admiration of the Americans unaccustomed to the refinements in culture of the French gardeners. In one of these gardens there is a nursery of all kinds of fruit trees, which it is expected will in time furnish a large and productive orchard. A new farm of about 150 or 200 acres is being sought in order to sow with wheat in autumn. The bricklayers are engaged in constructing, in the vicinity of the temple, a large refectory with kitchen, &c., above which a number of sleeping-rooms are to be fitted up, the sleeping accommodation being at present rather deficient, three or four of the last arrived married persons having to sleep in double-bedded rooms. With this exception every married couple have their bed-room, with good necessary bedding, and curtains to the windows, but as yet only such furniture as is indispensable—a small table, a chair for each person, candlesticks, broom, washing utensils, &c. Each married couple and each single person has their separate bed, the boys sleeping in large dormitories. The new law against the press in France required that the sum of 18,000 francs (£760) should be placed in the hands of the Government, or the publication of the *Populaire* be discontinued. If this law was intended to suppress the liberal press it has had an opposite tendency in the case of the *Populaire*, for, although the Icarians have been for some time straining their means to assist the colony at Nauvoo, they have promptly raised the required sum, and the *Populaire*, so far from being discontinued, will for the future appear weekly instead of monthly as heretofore. The last number contains a list of the clothing, &c., constituting the *trousseau* which each applicant for admission to the colony is required to bring with him, in addition to his *apport* of 400 francs (£16). There is also an interesting review or diary of the colony for the two weeks ending June 29, 1850.

T. C., Hon. Sec.

TO CORRESPONDENTS.

In answer to repeated enquiries, we may state that our unaltered engravings of "The Moore Raphael" are to be obtained at Messrs. Colnaghi's, in Pall-mall; and that impressions on a plainer paper may be had from our Publisher.

POSTSCRIPT.

SATURDAY, Sept. 21.

Summons were issued yesterday to the Ministers and Officers of State to attend a Privy Council to be held by the Queen at Balmoral, on Tuesday, the 24th September. The summonses were sent from the Privy Council-office.

The Speaker has issued his notice of a new writ for the election of a member for the county of Hereford.

A committee of the whole Court of Aldermen was held yesterday, for the purpose of taking into consideration the appointment of some eminent member of the legal profession to the office of Recorder of London, in the room of the late Honourable C. E. Law. The meeting was strictly private, but report out of doors said that application having been made to four gentlemen of the bar—Sir Fitzroy Kelly, Mr. Crowder, Mr. Page Wood, and the Right Honourable J. A. Stuart Wortley (brother of Lord Wharncliffe); and the first three gentlemen having successively refused the office, and Mr. Wortley's friends having consented to take it for him, if the conditions should be such as were suitable to him, the committee came to the resolution to report accordingly to the Court of Aldermen. The report caused a great deal of surprise amongst the most active and intelligent members of the corporation to whom its contents were communicated.

Primate Paul Cullen, appointed by the Queen's warrant to the office of visitor to the College at Belfast, has sent to Sir T. Redington a direct and sharp refusal. He considers the principles upon which the Queen's Colleges are founded "most dangerous, and that the experience of other countries cannot leave any one insensible to the unhappy results that may be apprehended from similar systems." But he finds another, and to him "imperative" reason for rejecting the office in the declaration of the Pope, who, when consulted as to whether the Catholic youth of Ireland could frequent them, without endangering their religious principles, replied to the bishops "that those establishments were grievously and intrinsically dangerous, and that no Catholic prelate was at liberty to take a part in carrying them into operation. The experience, the wisdom, the authority of the Holy See, leaves no alternative but to follow its instructions."

At a meeting of the Banbury Agricultural Association, on Tuesday, Mr. Henley, the member for Oxfordshire, made a speech after dinner calculated to arouse the attention of the landlords to the position and prospects of agriculture:—

"He did not think that the agriculturists would have been benefited by the remission of the malt-tax; but if he was to argue upon all these subjects he must make a speech as long as if all his six fellow-labourers were present to help him. There was another point he would have been glad to have spoken upon—it was the great and important change that had taken place within the last few years. Whether that change had succeeded according to the expectations of the promoters of it or not, it would be premature for him to say. It was certain that all engaged in agricultural pursuits had suffered—he hoped not a great and serious loss; but that yet remained to be seen. They ought to obtain a fair gain and return for their capital. Whether under the present altered circumstances that would be the case or not, he thought it would be premature in him to say. He thought that all must see that many things they expected to come to pass had not happened. Great as their difficulties had been, he would tell them to watch passing events, watch by means of an enlightened press; watch the times. They must not trust to anything they hoped might come; they might get it, and they might not. He would say to his agricultural friends, if they could not hold their own, to stop. He could be no friend of thiers who told them a change might come that never would come. He, in his public situation, never had held, and never would hold, out hopes of change that could not be realized. It was necessary to be careful in making changes, but they must look their position fairly in the face, and act like men, and the result would be the production of good times to all. There had never been a time when labour was more abundantly employed—(cries of 'No, no,' and 'Hear, hear')—every statistic that had been produced in Parliament proved it. (*Murmurs.*) It fairly showed in whose hands the money of the country was, and how they used it. He saw around him many men more competent to speak on the subject than he was, but he used the best information he could get. He found no land uncultivated; and he hoped that increased energy and skill would be used throughout the country. He felt that he had been stating the truth, although it was not by any means so acceptable as he could have wished. He had kept as near to the rules as possible, but he felt that he was acting in times of great difficulty. He thanked them for the kindness with which they had heard him, and he was sure that none present would misrepresent what he had said. It would be a poor return to them on his part if he did not, when speaking to them, tell them what he could of passing events."

The Irish Amelioration Society (established by act of Parliament for employing the peasantry of Ireland in the manufacture of peat fuel and charcoal) opened, on

Thursday, September 19, a model station for carrying into effect the objects of their incorporation at Derry-mullen, in the county of Kildare. The place selected for their operations is a portion of the bog of Allen, and situate on the banks of the Grand Canal, about twenty-five miles distant from Dublin. The raw material is to be had in abundance on the ground, and when the article is manufactured it can be conveyed with little trouble to the seaboard for exportation. The visitors were conveyed to Sallins by rail, and from thence to Derry-mullen by canal boats; and about two o'clock that part of the dreary bog presented a cheering and animated scene. Several distinguished guests, among whom were Sir W. Somerville, the Archbishop of Dublin, and the Earl of Clanerty, partook of a *déjeuner* prepared by the directors of the company. Lord de Mauley occupied the chair. Sir W. Somerville, in responding to the "Health of the Lord Lieutenant," said he could not feel surprised at the kindness with which the toast was received, for he felt convinced that in every locality, and in every assembly, met together to promote the industrial resources and prosperity of Ireland, the health of the Lord Lieutenant would be heartily responded to. The Chairman next proposed the health of "His Grace the Archbishop of Dublin," who in reply promised that his zealous endeavours and good wishes should never be wanting when the object was the prosperity of Ireland. Lord Clanerty, in returning thanks for himself and the Houses of Parliament, said that, as a member of the Agricultural Society, and looking to the agricultural interests alone, he thought that when turf, as they had seen that day, could be brought within a small compass, and thereby made a valuable manure for the soil, the most material improvement would result from the efforts of the society. Lord de Mauley, on his health being proposed, expressed satisfaction at seeing so large a meeting assembled to witness the first step taken by the Amelioration Society to forward a work of charity. He considered that the principle of charity was the foundation of the society; for they were desirous to relieve the distress which so unhappily prevailed throughout this country. The best means of affording relief was to develop the resources which Providence had bestowed upon the country, and thus give employment and wages to the labouring population. Mr. Rogers, the secretary of the society, then gave an account of its state and prospects. They all knew they had three millions of acres of now useless bog, and every portion of that could be converted into charcoal fit for every purpose to which wood charcoal had been applied. In addition to that, the charcoal so produced would be useful for many purposes where wood charcoal could not be used at all. The price of wood charcoal throughout England varied from £4 to even £10 a ton, and the price at which their charcoal might be sold at a profit by the society was about 30s. a ton. Their royal charter almost imposed upon them the establishment of 200 stations; and if 200 stations, such as they had seen that day, were established throughout Ireland, it would be for the happiness of the people. On looking at them in the midst of their work, labouring hard, it would be seen that the very labour itself made them happy. They required no task-master to look after them: they had two overseers to see that 400 persons were usually doing. When the society first came there, there was not a man that had a shoe or stocking upon him. Let them look at them now; there were shoes and stockings, and good clothes too, on every one of them. Often when he gave a man liberty to work, that man burst out crying with pleasure.

Several fossil eggs of enormous size are stated by the *Calcutta Englishman* to have been found in the bed of a torrent in Madagascar. The shells are an eighth of an inch thick, and the circumference of the egg itself is two feet eight inches lengthways, and two feet two inches round the middle. One which has been opened contains 84 litres, or about two gallons!

Lord Palmerston has entered into a correspondence with the Nicaraguan Government, touching the contemplated occupation of a portion of St. Juan, for purposes of colonization. His despatch, dated the 17th of February, intimates that Great Britain is desirous of cultivating the most friendly relations with the State of Nicaragua; "but that her Majesty's Government is incapable of doing any thing which shall be interpreted as admitting a doubt that Greytown belongs exclusively to the Mosquito territory." The reply of Don Salinas, dated the 14th of May, takes the form of an earnest protest against the whole proceeding:—

"My Government cannot permit its rights of property and sovereignty in that territory and port to be put in question, and it is obliged to hold, and will always hold, as an unjust invasion in all lights, whatever act shall tend to its dismemberment and unjust possession. And it has ordered me to say to you, to be laid before the Government of Great Britain, that it protests before the whole world, and in the most solemn manner, against the meditated colonization, or whatever act of usurpation, as a violation of international rights—a violence which its duties forbid it from assenting to."

The India mail has been received, *via* Alexandria, but it contains no news in addition to that already obtained by the telegraph.

The American Mail, by the Atlantic, brings intelligence from New York to the 7th instant. On the previous day the Texan Boundary and new Mexican Territory Bills had been passed by the House of Representatives after a severe struggle; a result which was viewed as affording a satisfactory solution of a difficult question. Floods had devastated Pennsylvania; and the Carolinas both north and south, as well as Alabama, had been swept by a violent storm of wind and rain, causing immense damage to the growing crops.

The Leader
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SATURDAY, SEPTEMBER 21, 1850.

Public Affairs.

There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed when all the world is by the very law of its creation in its eternal progress.—DR. ARNOLD.

TO YOUR TENTS, O ISRAEL!

WITH whatever specific objects, with whatever specific prospect of success, it becomes daily more evident that the royal classes of Europe, and the official classes dependent upon those royal classes, are engaged in some machinations against the Peoples of Europe—are busied in some project to take advantage of the reaction which is supposed to exist after the subsidence of the European revolution; and the Paris correspondent of the *Times* avers that our own Government is playing a part in these anti-national proceedings. According to the same writer, considerable progress has been made in breaking up the popular party, not only throughout Germany, but even in the capital of Europe, Paris. The "blouse partisans of the Republic" says that writer, "are now met by blouse partisans of another kind." As the People in Germany and Italy is put down, as Hungary has been conquered by Russia and Austria without the hand of help from any free nation, as the People even of France has been broken up by the treachery which has sown discord broad-cast throughout its masses, so steps are taken in London to drive out the refugees of the Peoples that have struggled for their liberty, and to keep down popular opinion amongst the English People itself. Such, at least, is the representation made by the Paris correspondent of the *Times* :—

"It is stated in political circles in Paris as positive that the British Government has, at the earnest entreaties of the Russian, Austrian, and Prussian Governments, consented to take measures relative to the foreign refugees now in England. Whether the 'measures' alluded to be expulsion—if the Government can legally have recourse to it—I am unable to say. I believe, however, that the evil has assumed such a magnitude in England as to call for the serious notice of the authorities. It is stated here that the treatment General Haynau has lately met with in London is attributable to certain German Democrats, who were employed to excite them. Whether this be the case or not I cannot state, but it is certain that amongst other plans for the spread of Socialism the greatest pains have been taken for months past to introduce German mechanics into England, in order to propagate their principles, 'and,' to use their own words, 'teach John Bull how to get rid of his tyrants.' From all I can learn here (and I think I shall soon have to say more on the same subject) these evil principles have spread more extensively in England, and particularly in London, than many are aware of. The incidents that occurred at Messrs. Barclay and Co.'s incendiary are, perhaps, but the first sign of the change that Socialist doctrines, preached in entire liberty by foreigners, have been producing in the public mind. It is the opinion of a man who has an accurate knowledge of what passes in the secret societies in London that, unless something be done at once, England may pay dearly for the tolerance allowed to the preachers of the wildest doctrines."

Now we do not believe this—nor does the *Times*. The Paris correspondent is a very active and intelligent man, but he is not very discriminating in his acceptance of current rumours, and when he trenches upon London reporting, we see that he is fairly out of his element. His estimate of character is excessively loose and prejudiced—we do not mean corruptly prejudiced, but tinged with his own personal feeling; and, consequently, we do not accept the assertion of his London friend any the more confidently for his endorsement. Therefore we do not assume that Lord Palmerston is making himself the tool of Russia in planning to turn out refugees in revenge of Haynau, or to "put down" the English People and the opinions which are growing amongst it.

For Social doctrines are growing up. And here is the point. Although the English Government may not now be engaged in planning to put down the quiescent English People, nor to suppress the opinion which is extending with free discussion, there must come a day, and perhaps it may not be far distant, when the English People will take steps towards the practical application of such new doctrines; and

that the English Government, especially if it be of that purely stationary character which it has exhibited under Whig leaders, will deem itself placed in a position to suppress doctrines and put down the English People. The English People, of course, when once its mind is thoroughly made up, will not be "put down;" but the toil of enforcing its matured opinions—the trouble thrown upon it in the process, the fear and pain which it will be obliged to inflict on reluctant parties, will be much aggravated by that state of politics, not only in England, but in Europe, which seems to sanction the prejudices of stationary politicians and their hopes of success against popular movement. For many reasons, therefore, it is desirable that the English People should thoroughly understand the contest which is now going on in all the revolutionized countries of Europe.

Great punishments for great errors are called by religionists "judgments of God"; and, however Rationalists may endeavour to explain modes and methods, they cannot explain away the fact, that evil always attends upon any breach of primary laws. Since the outburst of the revolution in 1848, several Peoples who have engaged in the struggle on their own account, have been traitors towards the principle of national liberty when it was at stake in the struggles of other Peoples. The Hungarians did not attempt all that they might have done in favour of the Italian People, by enforcing the withdrawal of their own countrymen from the army in Italy; Hungary has been conquered. Vienna flinched from a hearty alliance with the Hungarians; Vienna has been subdued. The Prussians could not find it in their hearts to act with generosity towards their political countrymen, the members of the Polish race that had been bound up with them in political geography: the Prussians have been victims to the ungenerous vacillation of their King. The French consented to palter with the struggles of the Italian People, so as to place them at the mercy of Naples and Austria: now we see the French People on the point of being foiled by a half-royal adventurer, and undergoing the humiliating and bad process of being set "blouse against blouse."

Look at home. The English People has suffered the English Government to maintain an ungenerous, inconsistent, and even treacherous position towards foreign Peoples struggling for their liberty. The foreign Minister of England trifled with the Hungarians by pretending a support when not a finger was raised in defence of Hungary—not a finger raised to obstruct that intervention which the Palmerstonian policy is said to forbid: the English People shared the trifling of the Minister; boasts were made of coming forward in defence of Hungary, the boasters spouting speeches, while Hungary was fighting single-handed against her gigantic foes, Austria and Russia. The popular representatives of England present pictures and panegyrics to that foreign Minister who has repeated to Sicily the treachery which she suffered at the hands of Castlereagh—urging her to rebel against Naples and then leaving her to take the consequences.

England appears as the open antagonist of the Schleswig-Holsteiners struggling for their nationality; and it is shrewdly to be suspected that in Austria and Germany the royal classes have received diplomatic support from England against their own Peoples. This is practically the mode in which the English Government carries out its principle of non-intervention—a principle which means that there shall be no intervention by one free nation to aid another free nation against domestic and foreign oppressors, while foreign Princes shall be allowed to conspire with native Princes in the subduing of their Peoples. The effect of all this has been, throughout Europe, that Peoples are disheartened, distracted in counsel, more awed by fear of crowned powers, less confident in popular opinions and popular movements; that the royal classes are everywhere reassured after the panic which they sustained in 1848; that the actual possessors of military science and power are repelled in their allegiance to the crown influences; and that the middle class, the money-holding class of all these countries, is once more engaged to favour monarchical government, and to disfavour any activity on behalf of the People. Even in Republican France the misled middle classes appear to be entering into some kind of intrigue to curtail the liberties of the working class.

The reasons why the largest body of the People in each of these countries has been so easily deceived and diverted from the purpose which it had almost attained appears to be these. In the first

place, neither the People, nor the leaders who were acting on behalf of the People, have taken any sufficient pains to organize a party for the service of the People, and to obtain for that party an extended influence. Secondly, failing such machinery, the People has retained no sufficient means of keeping itself informed on what was actually going on within its own body, and thus it has been the victim of delusion and intrigue. Thirdly, not having established any one distinct national commanding principle, the People has had no polestar to guide it in periods of disorder and doubt; and, therefore, those periods have always been available to political intriguers bent upon distrusting the People and breaking up the semblance of a popular party. It is chiefly for want of a master principle that the People has been unable to act together, that it remains exposed to the machinations of those who do act upon a concentrated purpose; and that, with its immense physical strength and its great resources, intellectual and moral, it is weak against the political and military organizations of established governments. Broadly considered, the interest of all the Peoples of Europe is the same; when a successful example of oppressing one race is accomplished the interest of all races is injured. It is of the utmost importance, therefore, that the Peoples of Europe should understand this common interest, and should do all that in them lies towards maintaining that common interest wherever it is attacked. The English People could do much through its Government.

It is said in the passage which we have quoted that an attempt is to be made towards the deportation of the representatives of foreign Peoples who have taken refuge in our country, as similar representatives are repelled by our officials at Malta. We do not apprehend that any such intention can exist; but, if ever the project should be set on foot, it is well that the English People should understand that, not only a sympathy, but a common interest, is involved in the defence of these foreigners. If those foreigners are exiled from our shores a great advance will have been made towards restoring a more oppressive Government over the English People. We do not believe that the English People would suffer that outpost to be taken; but, in order to fortify them by conviction, to concentrate their purpose by thorough intelligence of political relations, it is very desirable that their leaders should speedily enunciate some leading principle which shall unite the English People, and thus enable it to act with the power of unity and independence.

THE SAVINGS OF THE WORKING CLASSES.

"It is possible for the poorest young man in Germany, Switzerland, the Tyrol, Belgium, Holland, France, Denmark, Sweden, and Norway, to purchase a garden or a farm if he is intelligent, prudent, and self-denying. It is a safer and more agreeable one than that of a little shop, which is the only one open to a poor peasant in England."—*Key on the Social Condition of the People.*

"To a man who looks with sympathy and brotherly regard on the mass of the people, who is chiefly interested in the 'lower classes,' England must present much that is repulsive. • • • The condition of the lower classes at the present moment is a mournful comment on English institutions and civilization. • • It is a striking fact that the *private charity* of England, though almost incredible, makes little impression on this mass of misery—thus teaching the rich and titled to be just before they are generous, and not to look to private munificence as a remedy for the evils of selfish institutions."—*Dr. Channing.*

WHEN Napoleon called us "a nation of shopkeepers," the sarcasm conveyed a melancholy truth which is every day becoming more and more literally descriptive of our social condition. Several causes have contributed to this, and one of the chief has been the want of any channel, excepting trade, in which the industrious classes could profitably invest their savings. During the last eighty or ninety years the readiest mode in which thrifty people have been able to turn their savings to good account has been in retail trade of some kind or other. The result is, that every branch of shop-keeping is now excessively overdone, having two or three times the number of hands in it which the wants of the community require; that shop-rents have risen enormously in all large towns, to the great aggrandizement of idle landlords; and that hardly one-fourth of all this crowd of shopkeepers can make more than a bare living, while the desperate competition to which all are necessarily subjected forces them to lead a life of continual harassing care and anxiety.

The most obvious remedy for this sad state of things would be the total abolition of the land monopoly. Were this great reform accomplished, what is called "*surplus* labour and capital," instead of being wasted in suicidal competition, would at once have free access to the best possible field for their profitable employment. Were the sale of

land as free in England as it is on the Continent, we should see double the amount of capital and labour invested in its cultivation, to the incalculable advantage of all classes.

In France, Germany, and other Continental countries, an industrious, frugal working man, who refrains from marriage till he is thirty, may easily save as much as will enable him to buy a small piece of land, from which he may, by his own industry, derive a comfortable living. In England, the working classes have no such inducement to save, and, therefore, few of them acquire habits of thrift and economy. The great curse of modern civilization to the working man has been, that, while it has greatly multiplied his temptations to spend improvidently, it has not supplied him with the education, nor surrounded him with the circumstances which might enable him to withstand those temptations. We are surprised that so little attention was paid to this subject by the select committee appointed, last session of Parliament, to consider and suggest means of removing obstacles and giving facilities to safe investments for the savings of the middle and working classes. Almost the sole point to which the committee appears to have directed its attention was the present state of the law of partnership, which places obstacles in the way of any body of workmen who wish to invest their money and labour in industrial undertakings. In the blue book, which contains a report of the evidence heard before the committee, we find hardly a single allusion to the difference between England and the Continent as regards the free purchase and sale of land in France, Germany, and Belgium. In the report, indeed, occurs this remark:—

"Investments in land, or landed securities, your committee have reason to believe are much desired by the middle and working classes; but the uncertainty and complexity of titles, and the length and expense of conveyances, together with the cost of stamps, place this species of investment generally beyond the reach of those parties. Mortgages on land are liable to the same sort of difficulties, and often also prove insecure investments."

"Your committee think that the greatest benefit would be conferred upon the owners of land, and upon the smaller capitalists desirous of purchasing land in small portions, or of lending money in small amounts upon landed securities, by the simplification of titles and the shortening of conveyances; but as the evils in the law of real property are under the consideration of commissioners appointed by her Majesty for that purpose, and as a measure for diminishing the duties on stamps for small conveyances and mortgages is now before the House, they do not think it necessary to enter into further detail upon the subject."

The result is, that, so far as this committee is concerned, nothing at all is done to promote the abolition of the land monopoly, and open up that great source of employment for labour and capital. In the outset of their report they say that "the importance of removing obstructions to the secure investment of the savings of the middle and working classes can scarcely be overstated; because this is a consideration upon which the industry, enterprise, and forethought of those classes greatly depend;" and yet, when they come to speak of one of the main obstacles to investment, they content themselves with handing over the consideration of it to other parties. But what is to be expected from any committee appointed by our present aristocratically composed Parliament? Before we can look for any real measure of land reform we must have a real House of Commons; a body of men representing the *People* of Great Britain, and not merely the aristocracy of land and trade.

OFFICIAL SALARIES—THE LAW OF PRIMOGENITURE.

IN the examination of Lord John Russell before the Official Salaries Committee, the Premier expressed his opinion that the increased expence of a Cabinet Minister, over his ordinary expenditure, might be taken at £2000 a-year. This, however, is not a general rule, as many of them go much beyond that. He might have said that it could hardly be otherwise so long as so much pains is taken to prevent men of small fortune from becoming Ministers. In a subsequent part of his examination, Lord John having been asked by Mr. Ellis whether there was not something in the consideration that the salaries of Cabinet Ministers should be somewhat proportioned to the scale of living in the same class of society in this country, he replies:—

"I have already said that I do not think that a Secretary of State, with £5000 a year, thinks himself at all obliged to live as a person of £30,000 a-year; but still I think he must live on the sort of scale on which persons in society in London usually live."

"And the scale of allowances in this country is proportioned to our monarchical institutions; whereas, un-

der Republican Governments, the allowances generally made are proportioned to those institutions?—They are proportioned to our monarchical institutions, and, I think, to our aristocratical laws. I think that the law of primogeniture is the cause of there being a great number of persons with very considerable incomes, and that those persons coming to London every year raise the whole scale of expenditure; that all servants and all tradesmen have their wages and their prices augmented according to that scale, and that men out of office find some difficulty in conforming to that scale; and that men in office would find it totally impossible, with a low scale of salaries."

Here, then, is the conclusion to which our Premier arrives in considering the question of official salaries. The law of primogeniture gives a small number of people large fortunes. This small class dictates the style of living among Ministers and that class of persons. *Ergo*, Lord John and his colleagues must have at least £5000 a-year, or they would be voted out of the blessed world of fashion by the small clique of eldest sons whom an absurd and mischievous law has invested with more wealth than they can honestly or wisely spend.

WHAT CAN BE DONE WITH A FREEHOLD.

"One man, in one year, if you lent him land, as I have understood it, will feed himself and nine others."—*Sartor Resartus*.

THERE are two articles in to-day's *Leader* which we would recommend to the special attention of all those who feel interested in the Condition-of-England Question. One is an account of the National Freehold Association taking formal possession of a small estate, within fourteen miles of London, which is to be cut up into freeholds; the other a narrative of the marvellous results obtained by the skilful and industrious cultivation of two acres of land. John Sillett appears to have paid a very high price for his small farm—£125 per acre—nor does it appear that he had any previous knowledge of farming; yet he raises food enough for the consumption of his family, and out of the surplus produce, after allowing £23 2s. for rent, rates, and taxes, nets a profit of £51 1s. 10d. and all this by the labour of his own hands.

Now, if this could be done in the neighbourhood of Saxmundham, in Suffolk, on land which cost £125 per acre, what should hinder some of the newly-created freeholders, in the neighbourhood of Hampton court, from trying to make an equally profitable use of their small estates? From all we can learn they are placed in more favourable circumstances than John Sillett is. They are within reach of the best market in the world, and they have bought their land for about one-fourth of the price which he paid for his; so that, unless the soil is much inferior, they ought to be able to draw as much profit from it.

If none of them feel disposed to imitate John Sillett's noble example, some of them might at least try what could be done by deputy. Let any benevolent freeholder, then, who is anxious for the diffusion of sound knowledge on this great question, try to find an enterprising industrious man who will undertake to make the most of two acres, allowing him power to purchase his small farm within a certain period. Here is a mode by which philanthropists might effect much good, if they would only exercise discrimination in the choice of agents.

CALIFORNIA AND BIRMINGHAM.

THE Bank of England returns show an increase of bullion, as compared with last year, to the amount of £1,897,961; and this, too, in spite of the large quantity of grain we have been importing during the last twelve-months. What will the men of Birmingham say to this? They used to frighten themselves at the prospect of all the gold in the country being carried away by foreigners in exchange for wheat and flour. Unfortunately for all these prognosticators, the amount of bullion in the Bank never was so large as at this moment. How do the celebrated "Gemini" of the Midland metropolis account for this? Perhaps they will say that California has interfered with their calculations, and certainly there is some slight show of reason for ascribing our present Plutonian plethora, in some small degree, to that source. From recent returns we learn that the quantity of gold exported from California in eighteen months amounted to £6,000,000, of which three-fourths was raised from the placers during last year alone. If we can rely upon the supply continuing at the same rate, the quantity of gold thrown into the world's circulation annually will be more than doubled, as the Russian mines in Siberia and the Ural Mountains only furnish about £4,000,000 yearly. The effect of this upon the money-market will begin to tell in the course of a few years. And, if an annual supply of four-and-a-half millions sterling from the Californian

diggings will have a serious effect on prices, how much more will they be affected if that quantity should be doubled or even trebled, as is not unlikely? What a period of speculation will inevitably ensue in the event of such a flood of gold being produced so suddenly!

SOCIAL REFORM.

EPISTOLE OBSCURORUM VIROBVR.

IX.—TRADE: ITS BREACHES OF PROMISE.

TO ERASMUS.

September 19, 1850.

MY DEAR ERASMUS.—I wish I could enjoy the public sanction of your name; but I agree too fully in the reasons why you remain in the hostile camp to break through your reserve. To be complete, candid and open speaking must recognize the spirit of truth amongst those who, like yourself, are forced to pursue it in secret. I doubt whether this need for reserve will oppress the pursuit of truth very long—after we see such men as Frederick Maurice, Charles Kingsley, and Edmund Larken, like yourself, active ministers of the Established Church, openly promoting discussion on one of the most strictly tabooed subjects; but, meanwhile, tyranny visits some of us in forms too appalling for bare courage to brave them. Your courage is shown in resisting the suggestion of your own strong intellect and courageous spirit; and others of my personal friends are in the same position, not, perhaps, serving me the less for remaining where they do.

I address myself to you, because you have a practical knowledge of the poor and their condition. You adhere in the main to the doctrines of modern political economy, and still you have so much largeness of purpose and so much love that you will hail rather than repel any considerations which may reconcile the substantial views of that unperfected science with views more genial and enlarged.

In all I write I bear in mind the fundamental points stated in my previous letters,—that by nature the labour of man upon the land can provide for himself, his mate, and their progeny; and that the true aim of social economy is to study the laws of sociation so that they tend to improve the condition of man, and not to render him worse off than he would be in a state of savagery. The political economy of the books treats the accidents of civilization as if they were fixed laws, and thus imparts to them as much of fixity as it can; it gives a preference to the interests of produce over those of producer, thinking it most philosophical to ignore the very object of economy, the comfort of the living human creature; and it bestows its sanction on the bad consequences of accidents as the consequences of fixed laws, and therefore as necessities. It promises the man exiled from the land a substitute in the employments of trade; when he finds those fail, it tells him to "transfer his labour to another market"; and when that fails, then he is surplused.

But, before I proceed to survey the condition of man exiled from the land and turned over to the employment of trade, I want to arrest your attention for a minute on the nature of trade, and some overlooked incidents of that idol of modern economy and economical legislation, "capital." You will not account the enquiry "dry;" since underneath this golden heap lies the crushed and fainting form of industry.

What is trade? Is it so long since trade began that we have forgotten? Truly you might think so, for we see trade, which is only the attendant and helpmate of production, treated as greater than production, greater even than the producer. Economists discuss the interests of "Demand and Supply" as if that were some great Olympian commercial firm, with interests altogether more sacred than the men and women who occasion the demand and create the supply. Trade is not warm living man or woman, nor is it produce—good material food, raiment, or roof; it is only a process. It is not a vital necessity, but only a convenience. Vast, no doubt, even sublime in its vastness, and capable of being made yet vaster when its true place in civilization is properly defined. I do not underrate it; I do not much respect such lax relative terms as "high" and "low," "greater" and "less," applied metaphorically; and I will not say that trade is lower than Industry, Art, Knowledge, or Religion; because, in strict truth, by being the servant of all those influences it may share their greatness—and does, though not so fully as it might, and must. In England at present it is the chief instrument in furthering civilization—and that, I believe, is the

reason why our civilization is so imperfect, as prostituted to bad ends, so cruelly regardless of the greatest number of the living men and women within our four seas.

Economy tells us that division of employments greatly enhances the capacity of the producer, and exchange greatly extends the value of the produce; so that it is desirable to set apart from the number of those actively engaged in ministering to the wants of society some who shall not attend to the direct work of production, but to the business of exchange; and when that exchange is carried on, not by direct barter of produce, but by means of a representative of value, we call it trade. Facilities of trade do result in the benefits ascribed to them by economists—they extend the partial benefits of nature, and so virtually extend the field of production, endowing the Russian with the produce of India; the Englishman with the growth of America or the East. But there is one incident of trade most dangerous to the living men and women whose welfare we must consider before the extension of commerce or the accumulation of wealth, and this incident is not kept in sight by economists. Indeed, they wholly ignore its existence; but you, Erasmus, will easily perceive how it abates the promises of "free trade."

So long as man is employed upon the land, so long does he possess a security that his labour will obtain for himself, his mate, and their progeny—those dear ones whose hearts beat against his at morn, and again when parting for the transient death of night—food to keep up the lamp of life sparkling in their eyes and warming their flesh, raiment to nurse the fire, and lodging to shelter it from the winds and rain. So long as he is upon the land, his own hands can do that; and, by the blessing of God, that work increases his strength.

Observe that incident, my dear Erasmus: we live in towns, far from these primary labours, have found it out to our sorrow; for our work does not always increase our strength and vitality, but sends us pale and stained with the traces of disease to the untimely grave. But the natural labour of man, working on primary works and amidst the free elements, augments his strength and quickens his vitality.

Each one of us that contrive to exist, howsoever, on the face of this earth, is supported by some portion of land, incalculably scattered, perchance, and entangled with the portions of the millions; but, howsoever divided, there it is, somewhere. And the theory of the earliest division of employments is, that he who abandons the primary occupations of labour on the land, to betake himself to the secondary occupations of trade, shall be as well off as if he retained his original portion, and better; those who remain securing for him his share while he is carrying distant products for them. But, when once he has lost his actual hold on the land, and devotes himself to secondary employments, a new kind of promise engages his industry. The division of employments, once instituted, is capable of being carried out indefinitely, each division tending to increase a special sort of skill, and thus to increase the power of production; and, therefore, the tendency of trade is to multiply those divisions of employment, as it has done in this country, until each man devotes his life to labour on some fraction of a single product. He is always working in the faith that the piece of land destined for his support, however scattered, is cultivated on his behalf; and that the produce at which he toils and launches into that whirlpool, "the market," will be returned to him, after many days, in the shape of the produce from his landed estate lying afar off and unvisited by him with eye or foot. But, in the immense circuit which his produce and that produce have to make, through an endless round of divided employments and as many processes of exchange, the produce has to undergo many an equation in the fluctuating measurement of value, again and again parting with some share of its amount ("profit") in the adjustment of exchange, until at length it reaches him—but how?

"Is this morsel of bread," cries the weaver, "the whole produce of my land: I have given my days and nights to labour,—and is this all the return? It has been eaten up by the way!" And the thought occurs to him, that he had better not trust to that circuitous road, but go to his land himself, and work it with his own hands. But where is it? Impropriated.

It is true that, in all the divided employments, industry has enormously multiplied the secondary objects of trade, and that everything is cheap—so that even the weaver may command no end of

ribands, bobbinets, knives and other hardware, stationery,—knicknacks without end. But these are not essential: he is “clean” with cold and hunger, and knives or paper will not serve his turn: he cannot live on them. Besides, the very men that made those knives and that paper are in his predicament. Trade has filled the shops with cutlery and haberdashery to satiate a continent, and all of the most wonderful quality; but the producers are on short commons: there is not enough of primary products.

And glad are the producers to live only on short commons, glad if they only have “not enough”: for by the blessing of God they are endowed with perseverance to work on, and they do keep within the circle of existence—as yet. But, if this process continue, more and more of us may bestow our labour on the non-essential and secondary produce, which is so precarious of exchange for the primary produce; and then we shall see a caricature of our present flourishing state—the golden sunflower of wealth flourishing in a soil manured with the flesh of the poor.

Another incident of this division of employments under favour of trade is, that all industry has to submit its produce before it can obtain the available return to the precarious measurement of exchangeable value. Now, exchangeable value depends upon the amount of wealth circulating in the market; and in the exchange, trade, perfectly impartial, makes no distinction between the vital necessity, or the mere convenience, or the merest luxury of an article: in a highly commercial market, convenience will possess a higher value than necessity; in a wealthy market, the luxury will possess the highest value: hence, labour and trade bestowed on the articles of primary necessity do not “pay” so well as labour and trade bestowed on conveniences and luxuries, and trade will be far more assiduous in supplying the wants of commerce and luxury than the vital necessities of bare humanity. But this incident will be better understood when I have pointed out some of the social effects of enormously accumulated capital.

Meanwhile, have these suggestions begun to direct your thoughts to the practical reasons why, in the midst of wealth, want remains unsatisfied; why, in the midst of industry, labour does not attain its return; why, in the midst of the most active commerce, trade, perfectly “free,” fails to fulfil the promise made for it by political economy; why, in the midst of a civilization, held by many to be as near perfection as it can be, misery and crime deplore the freedom of savagery and hunger for the free labour of the wilderness, where human appetite and human hands can once more fasten on the faithful bosom of mother Earth?

Ever your affectionate,

THORNTON HUNT.



Open Council.

[IN THIS DEPARTMENT, AS ALL OPINIONS, HOWEVER EXTREME, ARE ALLOWED AN EXPRESSION, THE EDITOR NECESSARILY HOLDS HIMSELF RESPONSIBLE FOR NONE.]

There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, and his judgment sharpened. If, then, it be profitable for him to read, why should it not, at least, be tolerable for his adversary to write.—MILTON.

MISS MARTINEAU'S EXPERIMENT.

Sept. 17, 1850.

SIR,—Allow me to point out to Mr. Barton's agricultural friend the opening sentences of which he has evidently overlooked.

“I am happy to furnish the account you wish Mr. Bowyer to have of my small attempt at farming. I should have desired to defer it for a year or two, if it had been Mr. Bowyer's object or mine to ascertain what is the pecuniary profit or loss of cow-keeping on my plan; for this plan has been in full operation little more than half a year. But I understand Mr.

Bowyer's object to be to see how a certain amount of labour, waiting for employment, can be best made available.” Further on I said, “I do not yet affirm that the experiment will answer; but I believe that it will.”

Mr. Bowyer is an Assistant Poor-law Commissioner, anxious to promote the best schemes for the employment of labour in workhouses and industrial schools. He asked me how much I got out of an acre and quarter of land, and how I got it. I told him in this letter. The letter was copied and circulated, and somebody (I do not know who) sent it to the *Morning Chronicle*. I am glad it so happened, for the statement has been as useful as I am told it has been. But it was never intended as a lecture to farmers.

The facts as they stand are these:—Here was a piece of land, provided as at present with fences, gates, &c., and paying the same rates and taxes as at present, which was more expense than profit, though somewhat more than an acre of it let for £4 10s. This same piece of ground now yields, as a pure creation, and without cost to me, the comfortable subsistence of two persons, besides a large amount of comfort to my little household. This is the case I have to state. It is for others to settle whether such a fact is worth looking into.

The letter was written in January last. In February I took in another half acre on lease. When our autumn crops are in and weighed, I mean to report progress. Meantime, I may just say that the gentleman's vision of our field is much too grand. A horse on our little plots of tillage would be as dreadful as an elephant in a corn-field. We have nothing for blacksmith or carpenter to do, and our tools are a spade and a rake, and a fork and a dibble, and a scythe and a curvycomb. I think that is all. Ours is not a show piece of amateur farming, done with costly tools and natty devices; but simply some digging and weeding, done under the guidance of earnest thought and a hearty will.—I am, Sir, yours respectfully,

HARRIET MARTINEAU.

COPY OF A LETTER ON “THE LYTTELTON TIMES.”

Bath, September 11, 1850.

SIR,—This morning I have received your circular, announcing a weekly newspaper entitled *The Lyttelton Times*, to be edited in New Zealand. Whatever is undertaken by so exemplary a man, and so accomplished a gentleman, as Mr. J. E. Fitzgerald, is deserving of success; but whatever is under the control or influence of the Colonial Office is sure of failure. Wrongs and revolutions have marked it in every quarter of the globe since Lord Grey, the most ignorant and most arrogant of officials, has presided over it. Hence, it is easy to foresee that if ever *The Lyttelton Times* is published, which, indeed, is extremely doubtful, one of the earliest numbers will announce the rise of discontent and discord in a colony of the most industrious, intelligent, and quiet settlers. A restless fool has shaken the torch until it flamed above the clouds of the Cape. Encouragement has been given to another Haynau (but one who never had a blade to his hit) in his hangings, and shootings, and floggings, at Corfu. Similar pranks will receive from Whig ministers, wherever their domination extends, a similar countenance and applause.

If, contrary to every expectation and every experience, the journal is permitted to proceed, I shall be happy in adding my name to the subscription.

I am, Sir, &c., WALTER SAVAGE LANDOR.

Mr. Ingram Shrimpton, Printer, Oxford.

SABBATH BREAKING BY SABBATH FORCING.

Sandon Bay, September 17, 1850.

SIR,—Now that the civil law has begun to pronounce once more in favour of those members of the community who have exerted themselves to procure the free distribution and receipt of letters on the Sunday, all who regard the result of the contest in the light of a party victory will probably deem it a superfluous task to persevere in exposing the sophistries of those who contend for the peculiar sanctity of that particular day, or for the necessity of setting apart one day in the week for religious duties. While those that revere truth for its own sake, who feel how vain it is to search for it, unless we can rise superior to all considerations of triumph or defeat, unless we can behold it with equanimity, nay, with pleasure, unfolded to our sight even by an antagonistic hand, will agree with me in desiring to see the question pursued further, as being one of great importance and as forming, in its popular misconception, a faithful link in the bondage chain of superstition.

The assertion of the advisability and necessity of religious repose from constant and engrossing toil, with which, in some cases, the contenders for the observance of a Sabbath have attempted to fortify their line of argument, is of course indisputable; but their construction, that this necessity sanctions the conjunction of the leisure of the week into one appointed day, hallowed for pious purposes, is as inadmissible

as the preliminary was undeniable, unless the appropriation of that day can be proved to be decreed by an infinitely higher authority than that of the ordinances of priestly conclaves, or the hoary examples of sacerdotal ages! Indeed, I conceive there would be many advantages result from the division of the hours of relaxation: suppose we were to allow two hours for each day, might not these intervals be far more profitably employed in cultivating the mind and seeking out religious truth, than when, united into one long day, detached from the rest, as at present? besides that they would afford to the labourer and artizan opportunities for the performance of many little useful tasks that would be greatly conducive to home-comfort. This arrangement, it appears to me, would also prevent religion from being so exclusively the duty of one day in the week, for its tendency would be to diffuse it over all. Then the allegation of the temptation which the extreme regarders of the Sabbath would be exposed to by the total enfranchisement from civil law of those who acknowledge no allegiance to the abrogated Mosaic code, or the self-imposed restrictions of superstition or craft, embodies a confession of feeling puerile, undignified, and utterly at variance with the lofty self-sacrificing spirit of religion, and as perfectly consonant with that of intense selfishness, which ever requires that others should be debarred from advantages, even though they might enjoy them with unwarped and unviolated consciences, which it has not the moral courage to avail itself of, or the fortitude, the magnanimity voluntarily to resign at the altars of principle. But, as incontrovertably baseless as the last plea is unworthy is the assertion, which I trust but few comparatively believe, that the Old Testament is the exponent of the New—for all who are capable of comprehending the spiritual beauty and superiority of the latter, of reverently appreciating the Divine design for human progression, and of marking its exemplification in the history of the Jews, in the adaptability of the Mosaic law for the early unenlightened condition of the children of Israel—all those, in fact, who have earnestly studied both records will be sensible at once of the absurdity of the affirmation, as the new dispensation so decidedly rescinds the burdensome laws and ceaseless ceremonial of the old; therefore, unless it can be demonstrated that a Sabbath was instituted by the divinely-commissioned teachers of the new covenant, its establishment can only be regarded as the extrinsic addition of unauthorized individuals. But the Sabatarians themselves have furnished us with a strong argument against their own superstition or intolerance in their declaration that pious and charitable works may be undertaken on the Sunday, for when in truth are we licensed to be engaged in other than pious works? Is not true religion a dedication of our whole powers, physical and mental, to the service of the Deity, and is not every action hallowed that is thus made subservient to the great scheme of individual and reciprocal improvement! The decree of the Jewish Sabbath admitted of no misinterpretation or evasion—mistake was then impossible, every neglect wilful; its requirements are lucid and positive; let those who disbelieve it abrogate reverence and obey them. While those who adhere to the belief in a Christian Sabbath must bring forth such a preponderating weight of divinely authorized testimony as shall prove the exhortations of the Apostle Paul to be interpolated when he earnestly exclaims, in his Epistle to the Galatians, chap. iv. verses 10 and 11—“Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.” I remain, Sir, yours obediently,

CLARA WALEBY.

ROBERT OWEN'S FIRST PRINCIPLE.

Eversley, Sept. 17, 1850.

SIR,—I see in your last number a letter headed “Mr. Owen's First Principle,” and signed F. G., which asserts “that man is not a free agent,” and “that his character is formed for him and not by him;” and challenges “the opponents of Socialism to refute his logic.” Now, how far I am an opponent to Socialism the public has already means of judging; and as for the writer's logic, I certainly shall not attempt to refute it, for there is none to refute, the principal methods of argument in the letter being “ignoratio elenchi,” “ambiguous middle terms,” “petitio principii,” and a most complicated form of confusion which I presume should be defined as “sophisma universi per hypothesin individui”—as if a man should attempt to prove that all horses are green by assuming that one horse *may* be green—for this, if anything, is the form of argument in such a sentence as this:—“If circumstances are ever so strong as to compel a man, it follows that just in proportion to compulsion, there is no free agency;”—this, I say, or the truism that when a man is compelled he is compelled—conclusion not peculiar to Socialists. But the question, at the present crisis of the Associative movement, is too important to be specially pleaded. Mr. Owen's “first principle” might be true, even though F. G. defend it logically. I will, therefore, by your leave say a few words thereon.

That *men are formed and compelled by circumstances, warped and stunted by them*, is a fact which needs no further proof than a walk through St. Giles's. Whether *man ought to be formed and compelled by them*, is a very different question. The actual is not the ideal, to talk Germanism. In plain English, because a thing is, that is no reason that it ought to be. Horses have a strong tendency to break their knees, and some people a strong tendency to get drunk. Whether broken knees are the "specific differential" of the horse, or intoxication the proper condition of a man, the public will decide. The fact is, that Mr. Owen and his followers have fallen into the same root-error as the political economists whom they deride. Both have mistaken tendencies for laws. They see general phenomena, and fancy them parts of the very constitution of man and society. They see that population has a tendency to increase faster than production, that competition is the custom of selfish and unorganized mankind, and they take for granted that they are eternal necessities—just as Mr. Owen has done with the painful fact, that the masses are still the puppets of the circumstances round them. I, as a Christian priest, do not deny the facts—for they stare me in the face. But, in the name of God I curse them, I declare them to be degrading, sinful, shameful; to be not human, but *inhuman and bestial*; I assert that, in proportion as they exist, man is not man, but less than man, a beast, an ox, an ape, a tiger; and, as a priest, I am bound to labour to exterminate those facts; to say production ought to and shall increase faster than population. *Brotherly help, not wolfish competition*, is the ideal law, and shall be the actual state of men! Men are not meant to be the puppets of circumstance, but the conquerors of their own animal tendencies, of the earth around them, and they shall be.

And this view does not in the least interfere with the physical fact which F. G. expresses by the words, "A man's intellectual and moral character depends on his physical organization." Not that I believe it does. Those who choose may hold that the egg shell causes the chicken inside, that the portrait causes the living face, that the "organs" of a man's brain and nerves cause his character. Common sense and scientific fact would rather lead to the notion that it caused them: as a fact, you may alter wonderfully the shape of man's head by educating him—you may make him do all manner of things, utterly contrary to the tendencies of his physical organization, by inspiring him with "a great idea," as the slang is just now. Did F. G. ever hear of *martyrdoms*? "Ah, but," F. G. will answer, "education is circumstance. A great idea is a motive." The last assertion I shall answer when F. G. has defined what "a motive" means. For the former—doubtless an integral part of a right education—is to put a man into favourable circumstances; but, why? In order to *educate* something which is already in him. If there be nothing in him, if he be the mere recipient of outward impressions, the word *education* means nothing. Thus much education, social reforms, and all other outward appliances, can do for a man; they can prevent his character being warped, stunted, *degraded*; they can give him "a clear stage and no favour" in which to unfold and use what manhood there is in him. It is our sacred duty to provide them for every citizen, because we have no right to pray God "not to lead us into temptation," if we leave ourselves or our brothers in temptation. But that is not all. We must not only be kept from outward temptation, we must be delivered from evil—inward evil—from inward selfishness, pride, laziness, meanness, ferocity. Can mere outward circumstances do that? Mr. Owen, good man, fancied, like Fourier, that they can; that he had discovered a machine for grinding love and righteousness. He was not the first who has made that mistake. The experiment was tried, for about a thousand years, in every nation in Christendom, on a far larger scale than it is likely, thank God, to be ever tried again. Millions of monks and nuns, the heralds, or by-the-bye, of Mr. Owen's associate labour, also believed Mr. Owen's circumstance-doctrine—invented ten thousand "dodges" of devotion, ceremonial, habitation, dress, manner, rules, and laws without end, to make themselves good, merely by keeping themselves out of temptation. And how did they succeed? Just as Mr. Owen has succeeded. The truth which they held with Mr. Owen, of the justice and power of community and co-operation, made them mighty instruments of good, as it has made, and will make, him. The lie which they held with Mr. Owen brought them to rottenness and ruin, as it will bring in time every merely Owenite community, far more quickly than it brought the Monastic orders. Far more quickly, for these monks and nuns, with all their mistakes, were Christians; they believed a book and creeds which taught them that a man had a will and spirit, as well as a flesh, and that his ideal was, that his spirit should conquer his flesh, and make it his instrument, his servant, and not his master; and that happy inconsistency kept them for several centuries men and women, and prevented their rotting into hogs or savages, as history shows that they did rot whenever they forgot that they

had spirits of their own and made an idol of the mere outward "rule" under which they lived. But the purely Owenite communities, having no such counteracting faith, will walk headlong into the snare. They may for a time keep out temptation, but they cannot keep out evil; they may keep out poverty, but not the pride which causes poverty; competition, but not the selfishness which produces it; outward division, but not the spite which begets them. The primal lusts will develop themselves in new forms under new circumstances. We shall have a list of sins peculiar to Association, as we had one of those peculiar to Monasticism; true, we shall have this at all events, whether we be Christian or Owenite Socialists; but we know something stronger than those sins, and Mr. Owen does not. Even granting his idea a temporary physical success, such as is, perhaps, possible on the fertile and boundless soil of America, the highest ideal to which one of his communities can attain, will be the merely material one which "Fourier," with the fearless sincerity of insane genius, preached as the *summum bonum*—a universal cockaigne and paradise of fat hogs. Englishmen, I think, are meant for better things than that. Mr. Owen was meant for better things; he is better than that, nobler than his own doctrine. If it were true, if circumstances had formed his character, he would have been at this moment a portly country gentleman, floating down the current of custom and fashion in an old age of port wine and idleness, instead of fighting, as he has done for years, manfully and benevolently, though mistakenly, against the circumstances of his education, his class, his age. And is not this the history of every great man? Were Paul or Augustine formed by circumstances? Or St. Bennett, or St. Francis, or any one of the great Reformers of the Monastic orders, or of anything else since the beginning of the world, or Luther, or Mahomet, Bacon, Newton, Ferguson, Arkwright, Brindley, Faraday, Elizabeth Fry, Thomas Carlyle? Why, the life of every one of these men, the life of every great man, right or wrong, has been, and ever will be, a continual protest against, and battle with, the passions which he finds within himself, the ways of the world, the stereotyped customs and dogmas, which he finds around him. My dear F. G., if your theory were true, how came you and I here at all, writing letters to be printed by steam? Why are we not at this moment grubbing up pig-nuts in a state of primeval breechlessness? For those were the circumstances of our forefathers, which God taught them to conquer, as he will teach us to conquer ours, and be what he intends us to be—the lords, and not the slaves, of the material universe, and time and space, and the temptations thereof.

F. G., as I said before, has full means of judging whether or not I am a Socialist. He may, also, if he reads my writings, have full means of judging whether or not I am a bigot. But, whatever be his conclusion, I will protest as long as God gives me breath and reason, against a doctrine which is not a mere abstract question for philosophasters to palaver over; but a practical falsehood, fraught with the most important and immediate Social results, and which, if it gain the minds of the many just now, will be the utter bane of Socialism, and bring it to speedy and inevitable discord and futility, ridicule, and ruin.

CHARLES KINGSLEY.

THE SAME.

Heres Bay, Sept. 14, 1850.

SIR,—A writer in your paper of the 14th instant, who signs himself F. G., adduces what he conceives, apparently, to be an irresistible chain of reasoning in support of the "Foundation stone of Mr. Robert Owen's Social Philosophy," his principle that "man is not a free agent, and that his character is formed for him and not by him." Now, as I am one of those persons who look upon this principle as false and "dangerous," when stated in the unrestricted manner in which Mr. Owen and his disciples state it, I wish to call F. G.'s attention to what seems to me to be an error in his process of reasoning. F. G. endeavours to prove that man's will is not free, because it could not be free if certain propositions which he assumes as true be granted. Now, this is precisely the opposite process to that by which all the results of modern science have been attained. That science repose upon the accurate examination of the individual phenomena to be explained. Its strength consists in this, that, instead of attempting, as so much of what is called metaphysical philosophy does, to lay down certain universal principles from which all phenomena may be deduced in the *general*, it confines itself to the establishment of propositions from which the special phenomena observed may be deduced in the *particular*. Now, if we apply this passage to the present question, and, instead of attempting to demonstrate by general considerations respecting "free will and necessity" what the human will *must* be, limit ourselves at first to observing what the human will *is*, I think we shall find that it is a power which, though necessarily modified in its operation by the circumstances under which it is exercised, nevertheless does exercise a faculty of modifying those circumstances derived from itself, capable of being exerted or suspended in its operation, or diverted into another course of action, while these circumstances remain unchanged, and which, therefore, cannot be classed in the same category with powers whose action is strictly necessary; that is to say, is under the same circumstances, always the same, without a complete confusion of thought and language. I suspect that F. G. will reply to me—I admit your statement; but this power of which you speak depends upon the "physical organization" of the individual, and nobody makes his own organization, &c. But I deny that this is any answer. It amounts only in simple language to saying the action of the will depends upon its nature; which I am not disposed to question. But we want to ascertain what this nature is; and it appears to me, that, if we carefully attend to the operation of our own wills, it is impossible not to recognize in them a spontaneous

education and training; and, secondly, where are the highly wise and virtuous *teachers* (for such presumably must they be) to be obtained, when *all* mankind are insane—are foolish and vicious?

If Mr. Owen and those who profess and teach his system are exceptions,—if they are preeminently wise and virtuous amongst the corrupt mass of folly and vice,—how came they to be so different from the generality of mankind?—how came they to be so totally unaffected by the prevailing *evil* influences? What, then, becomes of the doctrine of the "overwhelming influence of circumstances"? If Mr. Owen and others have become wise and virtuous in *opposition* to surrounding influences, why may not the rest of mankind become regenerated in the *present state* of society? Why may not *Education* alone, without the proposed external arrangements, produce all the effects contemplated by Mr. Owen in his "Rational System"?

Again, Mr. Owen seems to me most inconsistently, as a *Materialist*, to attribute too much influence to a mere *notion* or *idea*. He insists that the notion—the belief that man forms his own character—is the origin of all the tremendous evils that afflict society. This is the error of the Idealists, who attribute everything to *ideas*, and little or nothing to organization and material influences. Believing, as I do (as a *Materialist*), that character depends chiefly, if not entirely, upon organization or innate qualities,—irrespective of ideas, education, or circumstances,—and that organization cannot be materially altered by any education or external influences, I have no faith whatever in the "Rational System," or any other "social system," as a panacea for social evils. It has always seemed to me a very curious "fact," that Mr. Owen is always insisting that his "system" is founded on "facts," on the "laws of Nature," and yet it is notorious that all "facts" and all "Nature" are decidedly against his views; for, hitherto, competition, and not community, has been the characteristic of mankind, and the "system of society" which he contemplates has never yet been realized. Where, then, is the testimony of "facts," of "experience" of Nature, to the "Rational System"? Mr. Owen's *faith* (for it is nothing more) in a "universally happy state of human existence" seems, therefore, to me to have no more foundation from reason, experience, and nature, than the faith of the *religionist* in a resurrection to eternal felicity.

F. B. BARTON,

THE SAME.

September 16, 1850.

ness of action and faculty of self-control by which they are distinguished from the other powers around us, and for which I know no better name than freedom. It is true that when, in the exercise of our capacity of reflection, we bring the operations of our own thoughts before ourselves as objects of thought, our actions assume the appearance of being the consequence of certain motives by which our wills are influenced. But this appearance is only the necessary result of the process of analysis. In order to make any subject of thought distinct to our thoughts we must separate it into distinct parts. But it does not follow that the separation exists in reality. What we call motives, and distinguish from the will, as if they acted upon it from without, are in truth the internal movements of the will itself, as may be perceived by considering that if we take away *all* these so-called motives there will remain nothing to be moved; the will upon which they are to act will have disappeared. I am by no means disposed to think lightly of the service which Mr. Owen and other social reformers have rendered by forcibly calling men's attention to the vast influence of the circumstances in which they are placed, and, therefore, of the social institutions under which they live, upon the development of their character. But the true foundation of the Social Reform for which these writers so justly contend, is to be found, as I conceive, in the consideration of man as a being who can find his welfare only in the exercise of love and truth, and, therefore, in the necessity of so moulding his social institutions as to make them fit instruments for the exercise of these principles, and not in the proposition announced as the foundation of Mr. Owen's metaphysical and social theories. I have already intimated under what restrictions and in what sense I am willing to concur in that proposition. I believe it to be true that the institutions under which men live exercise a most important influence upon their characters and wills. I believe that the social ills around us are an unmistakeable evidence of the false or defective principles upon which our social institutions are founded, and that the condition of substantial improvement is the introduction of institutions more truly expressing the principles on which men are formed to act. And I believe that men are daily awakening more and more to a perception of the great truth that the Divine government is no scheme of arbitrary injustice; and that the well-being of mankind is as capable of being assured by arrangements formed in conformity with the laws of his nature, as is the increase of his flocks and herds, and the productiveness of his crops. But, in the sense in which Mr. Owen advances the proposition of the formation of human character for, and not by, man, I think it a one-sided exaggerated statement, hurtful to the cause which is rested upon it. The importance of that cause, the great cause of social amelioration, must be my excuse for occupying so much of your space with what will, I fear, be to many of your readers an uninteresting discussion.

With good wishes for your success, I am, Sir,
yours,

EDWARD VANSITTART NEALE.

TRUE REFORM.

September 18, 1850.

SIR.—The fearless, independent, and hitherto consistent tone of the *Leader* has greatly pleased me. Many journals have given more promises about their good intentions, but few have found it convenient to abide by such promises. And in this age, when puffing is a trade, when promises like pie-crusts are made to be broken, it is refreshing to an earnest mind—a mind not yet deadened by the mammon-worship of the times—to find the public instructors of the press acting out a noble earnestness.

It is cheering to know that your struggles against the spirit of evil in society are not without fruit; and what better guarantee can you have that your labour is not in vain, than the cheering consolation which history unfolds—that man, because of the earnestness of the few, is getting better and better, and it requires but more and more earnestness to bring about a happy state of society? But, yet, much remains to be done; and, as nearly every school of practical workers have had their say in your Open Council, will you allow me a short space to develop a plan which you and all your readers can at once make effective, and thereby test its merits, in your individual spheres?

Dr. Smiles, in last week's *Leader*, indicated that he believed intoxicating drinks to be a great evil. In that opinion I most heartily agree, and hope, by a few details upon this society-deteriorating influence, to establish its claims for more serious consideration than it has hitherto received at your hands.

These drinks are now demonstrated to be unnecessary for persons in health, and of very little importance in sickness. The experience of millions attest the fact, and practical chemists and physiologists show that experience has only established what science could predict; but the question is not left at this point. Their use is not only proved to be unnecessary, but it is proved to be inimical to health, character, and fortune. At present, leaving all other views of the subject, I mean, with your permission,

to show that the use of alcoholic beverages is inimical to the prosperity of the people.

In the report on the Beer Bill, presented to Parliament last session, I find a table of the quantity of these drinks entered for home consumption; and by a fair calculation of the retail prices of the various items, I find that, in 1849, the enormous sum of £78,000,000 sterling was spent by the people of this United Kingdom upon intoxicating drinks. Who can estimate the amount of individual ruin caused by that "fabulous" sum? Let us estimate it by the known rules of political and social economy. Supply and demand regulate the markets of the world, the labour market included. Now, has the above £78,000,000 sterling done its duty in the labour market? Let us see. Six pounds spent upon these drinks give to labour in production (sale not included) ten shillings, which is equal to the employment of 136,500 men at £50 per year.

Six pounds spent upon the usual articles in demand by a sober population, such as books and blankets, broad-cloth and saucers, give to labour in production £3 11s., which is equal to the employment of 983,000 men at the same rate of wages. Here, then, we have, by a simple transfer of our expenditure from pernicious beverages to domestic comforts, a power to give employment to 846,500 men at £50 per annum, a number equal to the whole male population of eight of the largest manufacturing towns of the kingdom. Add to this 8,000,000 quarters of the best grain England grows being saved from destruction, and brought into the food market of the world, and you have a reform before your eyes and at your command, which the great men of the day have not yet dreamed of in their philosophy.

The great demand of the age is, Give us something practical! Well, Sir, you will surely agree with me that this reform is practical, it strikes at the root of our national disgrace—drunkenness, and upholds what is good in our national institutions, by raising up a sober population, and a sober population will at all times be found the best conservators of what is virtuous, and the greatest enemies to all vicious systems, whether governmental or religious. This reform is so practical that all may begin at once; it requires no monster meeting to press from without, nor parliamentary palaver to give effect within; but it earnestly enjoins upon honest John the necessity of helping himself, and demands that he master a long-cherished appetite, and oppose customs that have too long associated drink and friendship. Perhaps in this very practicability lies John's contempt of the cold-water system; he has so long fancied the duty of doing belonged to something out of himself that it is difficult to make him realize the fact, that all true reforms must from the inward develop outwards.

Hoping that you of the *Leader* entertain none of Friend Bull's prejudices, but, as your name indicates, are ready to lead in every good purpose, I most respectfully request your early adoption of total abstinence from all intoxicating drinks.

And hoping the best, I am, Mr. Editor, in all good reforms,

Yours truly, RAWENIN.

MODERN STONE DOLLS.

Boyne Cottage, Sept. 11, 1850.

SIR.—Hitherto there has been little or no mention made of the fine arts by the contributors to your "Open Council." It may be that the earnest and original thinkers who write for that department of your paper are too much occupied with the social, or "Condition-of-England-Question," too painfully alive to the manifold wrongs and wants of the great mass of the people to have any heart or time to spare for the consideration of what they may deem to be the comparatively puerile topics of painting and sculpture.

But, inasmuch as "art is man's nature," since it has ever been most sedulously and successfully cultivated by the most civilized nations; since, in the memorable line of Keats,

"A thing of beauty is a joy for ever;"

and since there is no denying the fact that John Bull, so long a mere tyro in matters relating to the elegancies of life, is just now making prodigious, if somewhat fussy, efforts to become a man of taste, like his betters abroad, I am tempted to make an observation or two which may not be thought irrelevant or mistimed, respecting one department of the fine arts, which may be called the portrait statuary of the present day.

I believe it was Newton who, in reference to the Earl of Pembroke's collection of ancient marbles, wondered what that noble virtuoso could find to admire in "Stone Dolls." How much more justly, had he been living now, might he have spoken in disparagement of our modern stone dolls, in their anomalous and unbecoming costume, characteristic of no people or period of the world, past, present, or, it is to be hoped, future! If it be the angularity and unpicturesqueness of our present clothing which are made the excuse for the adoption of the makeshift alluded to, I confess, for one, that I would infinitely rather see the difficulties of modern dress boldly grappled with, and made the best of, if not overcome,

than behold the miserable and abortive attempts at escaping from them by the substitution of the tight drawers, dressing-gown, and slipper-work, varied by a little blanket-work, so fashionable with the sculptors of the day. It is enough to make a clever man "hide his talent in a napkin" lest he should become a celebrity and be made "a Guy" of, like so many of the deceased poets, painters, and legislators of late years, not excluding Campbell, "The Last Man" promoted to "Poet's Corner," to judge from the sketch of Marshall's marble statue as it appeared in the *Illustrated London News* a few weeks ago.

I know that it is not the end and aim of art to represent Nature literally. I have read much and thought somewhat of the "Ideal," as it is called; but I have not learnt that to idealize Nature is to misrepresent it; nor, in statuary, to "imitate humanity so abominably" as is done now-a-days. A man may be idealized, one would think, by giving expression to his face and dignity or grace to his figure, quite as well as by playing fantastic tricks with his costume. That the alleged defects of the modern style of clothing do not necessitate, in representation, an ineffective or disagreeable work of art, might perhaps be proved by the little bronze statuettes of Napoleon, so well known and so characteristic of the man. Who would willingly exchange this figure for one more classically, as our artists might think, but less truthfully, treated? I would fain believe, then, that a sculptor of genius could make a good statue and yet keep much more closely to the costume of the time than our artists are in the habit of doing. Surely, it is something to hand down to posterity a likeness, more or less correct, of the men of the present. When we behold a Grecian or Roman statue, we believe we witness a tolerably true representation of the men who lived and acted in those remote times. But what possible idea will posterity be able to form as to how men looked and lived in this first half of the nineteenth century—in Great Britain, at least—if they are to take their notions from the tight drawers, dressing-gown, and slipper portraiture depreciated above?

I make these few remarks, not from the pleasure of finding fault, nor for the purpose of showing my own discernment, for I confess, and probably have betrayed, my ignorance, but in the hope of eliciting some information from more competent judges as to the possibility or impossibility of keeping closer to the costume of the day in portrait-sculpture than is the practice at present—a question that more especially needs deciding at a time when there is almost a mania in the public for commemorating departed worth or greatness by the erection of statues. I hope it is possible; for the modern mode of evading the difficulty by the substitution of a nondescript dress and drapery is far from satisfactory, and seems but little calculated to reflect credit upon the artistic talent of our time and country.

I am, Sir, yours very truly, T. NOE.

WHEN REBELLION IS BETTER THAN OBEDIENCE.—I hear much of "obedience," how that and the kindred virtues are prescribed and exemplified by Jesuitism; the truth of which and the merit of which far be it from me to deny. Obedience, a virtue universally forgotten in these days, will have to become universally known again. Obedience is good and indispensable: but if it be obedience to what is wrong and false,—good heaven, there is no name for such a depth of human cowardice and calamity; spurned everlasting by the gods. Loyalty? Will you be loyal to Beelzebub? Will you "make a covenant with Death and Hell?" I will not be loyal to Beelzebub; I will become a nomadic Choctaw rather, a barricading Sansculotte, a Conciliation-hall repealer; anything and everything is venial to that.—*Curlyle's Jesuitism.*

DEATH-BED REPENTANCES.—We hear a great deal about a deathbed being a trial of a man's faith, and of sickness being the fit season to make a proper impression upon a man's mind of the importance of faith, and also of affliction being sent on purpose to open men's eyes to their sinful condition. Physiology, which teaches the dependence of sound thinking and feeling upon a healthy organism, and the origin of much depression and anxiety in the opposite state of disease, disclaims the propositions, and affirms that health is the season in which a man ought to make up his opinions, fix his faith, and prepare to die; and that the anxieties during illness of a man who has done so, are to be regarded merely as symptoms of his disease, and not as indications of his true state of mind. Mr. Ford, a divine, and an apparently pious man, has been led by experience to take precisely the same views, and candidly avows that he attaches little weight to the religious visitation of the sick. "A pastorale of nearly twenty years," says he, "has made me familiar with scenes of affliction. I can hardly remember a case in which sickness did not dispose the mind to think seriously of religion, especially when early associations led that way. But how has it been with those who have returned to life again? They have left their religion in the chamber of affliction, and not a vestige of piety has remained to attest the genuineness of their conversion," &c. (p. 30) He continues:—"I have seen sinners brought to God amidst all the varieties of Christian experience: some by the terrors of the law, others by the attractions of the cross; some by a long and almost imperceptible process, others comparatively in a moment; but scarcely in a single instance have I found conversion, or even real awakening, dated from affliction."—*From the Life of Andrew Combe.*

Literature.

Critics are not the legislators, but the judges and police of literature. They do not make laws—they interpret and try to enforce them.—*Edinburgh Review*.

THE dulness of the season is nearly at its apogee. (We think we discern an evidence of its reflex influence on our own style, or how could we have fallen into that astronomical metaphor, commonplace itself?) Everybody is out of town, except journalists like ourselves, who have the unhappy fatuity of imagining the world cannot spare us for even a week! Parliament rising retires to its meditations and grouse. Publishers sun themselves in foreign climes (*style choisi!*) and unblushingly ignore such things as manuscripts. Authors disperse their radiance over provinces, country houses, and the byways of the "Universe." Even Circulating Libraries are deserts, and the somnolent shopmen droop upon their stools. In such a season a bit of gossip is hot in the mouth as ginger-prized like earliest peas or nascent pines—therefore, beloved reader, we preface our communication with the fervor of a Pliny about to treat his correspondent with the last new story current in wearisome Rome—*Assem para et accipe auream fabula*: hand your sixpence and receive in return golden news, viz., a new work by CURRER BELL.

When we say a new work we are perhaps a little anticipating; that another novel is in progress we believe, but the new book we speak of is a republication of the tales by her two sisters, ACTON and ELLIS, which have so obstinately been set to her account by critics, taken with certain family resemblances and unable to perceive essential differences. To these tales will be added other and inedited papers by the two sisters, with some account of them by CURRER BELL herself. We look forward with great interest to this publication; the mystery that shrouded CURRER BELL has been only partially withdrawn, but enough to increase the regard entertained for her by those who knew only the writer of *Jane Eyre*; any fuller account of herself or family will be greedily pounced upon. Nor is this feeling one of vulgar curiosity. It springs from the natural desire to gain a more definite and *homely* idea of an author who has charmed us by stirring "thoughts beyond the reaches of our souls." It was that feeling which made GOETHE ask of his young unseen friend CARLYLE, a drawing of the house in which he lived. It is the feeling which gives an interest to portraits of celebrated men. Not a vulgar feeling then, by any means, though it may become so in vulgar natures.

Further, we hear that ELIZA LYNN is actively engaged on a novel for the next season. May the Lakes inspire her to quit those remote regions of the antique world in which her thoughts hitherto have wandered too much at large, and, leaving Egypt to its mummies and antiquaries, no less than Greece, with its temptations, like Sirens, to the young imagination, resolutely move amidst the thronging forms of modern life, and paint from them. Why should she not write a female *Alton Locke*?

A work, *La Philosophie du Socialisme*, has recently appeared in Paris, somewhat more comprehensive than the title suggests, and by no means so well executed as we might desire, but worthy attention from the largeness of its conception. The author, DR. GUEPIN, is a physician at Nantes, and, after ten hours' daily labour in visiting patients, he has contrived not only to write, but actually to print the latter part of this solid volume: his printers, imprisoned for *délits de presse*, the doctor himself took in hand the compositor's stick and here is the result. The value of the book mainly lies in its suggestiveness and arrangement. Having to place before us the series of *transformations* which the world has undergone in obedience to the law of progress, he commences with a summary of astronomical truths; from these he passes to geology; from inorganic matter to the physiology of organic matter, with chapters on Phrenology and Mesmerism; he then sketches the great outlines of the history of Religion—the Revelations, as he calls them, of Moses, of Zoroaster, of Egyptian wisdom, of Moses, of the Druids, of Boudha, of Greece, of Odin, of Jesus; and the various phases of modern history fall under review, whereby the filiation of ideas is preserved, and the modern Socialists shown to be the true descendants and "emanations" of all that has gone before. In

short, he undertakes to sketch the history of this globe till the appearance of man upon its surface, and then the history of man down to our own days. Unhappily, the execution does not respond to the programme.

PRIZE ESSAY ON THE WORKING CLASSES.

The Working Classes of Great Britain; their Present Condition, and the Means of their Improvement and Elevation. Prize Essay. By the Reverend Samuel G. Green, A.B. John Snow.

The volume before us has been selected from some seven-and-forty other Essays as their best; and, after a careful perusal, we are constrained to pronounce that that best is not good. The writer is evidently a man of philanthropic spirit and of considerable ability in his own particular province; but he altogether lacks the breadth and the power to grasp so complex and so vast a subject as the "Condition of the People." Had the present Essay appeared as stray thoughts of an Evangelical Dissenter on certain matters, we should have been happy to have accorded our meed of praise to the untrammelled state of the writer's mind on several topics, and to have indicated the important admissions made by him on several weighty points at issue between others of his persuasion and the secular reformers of the age. But as such we have not to consider it. It appears with an imposing and a definite title, which the book itself in nowise warrants. It purports to be a statement of the condition of the working classes and of the means for their emancipation, and as such we do not find it to possess any novelty of suggestion, any particular power of statement, any practicality of design sufficient to render it of any aid to those who have the condition and improvement of the working classes at heart. There is a vagueness and disconnectedness throughout. A tantalizing incoherency pervades every feature of the Essay. Indeed, Mr. Green does not seem to possess any logical faculty whatever. In addition to which he is partial. He starts from narrow grounds and builds up a vague superstructure upon them. He never faces the question he is considering in its vastness and totality, but occupies his time and space by swelling into a certain eloquent vapidity on minor details and suggestions. He has no alteration of any existing arrangements to recommend; but contents himself by confining his means to present machinery, and whenever the present results of that machinery confuse his plans, imagines that he settles the question by imperatively exclaiming, Let the working man have his rights—let him have sufficient wages, and this will not be the case (pages 55, 114, &c.), without once showing what these rights are, or how the working man is to get them. We will endeavour to give an abstract of his line of argument.

At the commencement of his second chapter we find the following announcement:—

"That there must be a working class, in distinction from the class of employers and capitalists, I assume as an established truth. I hold no controversy now with the Socialist or Communist, though on a fitting occasion I might not decline the encounter. Perhaps something will have been done towards superseding their theories, if it is but proved that the present constitution of society, fairly understood and developed, includes all the great principles of charity, brotherhood, and mutual help."

And a little further we discover a truer assumption:—

"This sympathy Christianity presents as the uniting bond of society. And experience tells us, in decisive tones, that no other bond will suffice."

Which receives an elucidation at a later period by the further assumption:—

"I take it for granted that the system of doctrines usually termed Evangelical is the truth."

And again—

"If Christians will not accept teetotalism as an ally, it will be exalted as a rival. True, the result will be disappointment to the advocates, and eventual overthrow to the cause; for there is but ONE power that can truly regenerate mankind."

Taking these one with another as mutually confirmatory and elucidatory, as well as bearing in mind the general spirit of the essay, we discover that Mr. Green sets out on his mission first of all by throwing overboard Socialism and all heresies from the creed of the Economists; and, secondly, by binding himself down to making everything subservient to Evangelical Christianity. A book on such a topic, which ignores Socialism in all its forms, and stands rigidly by M'Culloch and Co., and places its faith altogether in an increased supply of "Ebenezers" and "little Bethels" for the operative classes, we cannot consider of much value in the present aspect of the question.

Having stated these principles, Mr. Green proceeds to draw a picture of the state of the working classes. It is a very black one, but a very true one: marred, however, by the extra eloquence employed in painting it, and much inferior in compass and force to the Appendix devoted to the same task. He shows that rural labourers starve on 8s. per week, and live in sad oblivion of sexes, in closely crowded huts: that the acting hands are nearly all ill paid, and experience a great uncertainty of employment, while the masters and men, instead of being allies, are in perpetual hostility; and, upon the whole, he makes it apparent that our labour arrangements give a fair idea of a human chaos. He then proceeds to indicate the remedies, which are briefly these:—All men are to become Evangelical Christians—humble, lowly-minded, self-sacrificing. The employers are to be generous—never to take advantage of their servants; they are faithfully to pay them the market price of labour, and then, with the assistance of their wives and families, to make up the difference between that price and the price of sustenance by a liberal exercise of the Christian virtue of alms-giving. The employed are to be too humble, too full of grace to desire to have a share in the profits of labour; are to be quite content to receive said market price, whatever that may be, and not to be too proud to accept the alms of their rich and prospering employers. They are all to become teetotalers. Out of an income insufficient to procure the comforts of life, they are to save and lay by for old age and periods of stagnation, when work and wages discontinue. They are to "check the over-supply of labourers" (page 31) by almost forswearing marriage. In fact, Christianity is to be beautifully realized between the two classes. The employers are to practise that portion of Christianity which consists in giving of your abundance, of being thankful for temporal mercies, such as large profits, limitless port wine, turtle soup, &c.; and the employed are to practise that other sterner portion which consists in suffering in silence, in bearing semi-starvation, semi-nakedness, and perpetual toil, without complaining. Divested of all extraneous matters, and passing over small details, this is the sum total of Mr. Green's panacea for improving the condition of the working classes. It amounts to a reassertion of a fact which most of us have long been aware of—that, if all men were gods, the world would be better than it is. We know, and everybody has long enough known, that, if all men were Christians, social evils would be diminished considerably. We know that, if men acted scrupulously right, there would be no labour question to solve. But men do not act right; men do not act as Christians; men cannot even tell what Christianity is. Mr. Green has no plan for improving them in this respect, except by his own omnipotent, "Let men, &c." and in recommending a popularizing of pulpit physiology, and an infusing of something like talent into the waste Sahara of Evangelical tracts and papers. He altogether loses sight of the fact that every thing he suggests already exists more or less, and that evils we seek to remedy have grown up unimpeded by them. The condition of the people has been growing worse and worse in the face of a multiplication of "Bethels and Bethesdas," unprecedented in our history. Can all the evangelical alliance combined preach away the sweating system? Even if Mr. Green's preachings and the preaching of his brethren had a hundred-fold greater practical effect than we can imagine them having, the remedy would only be partial in extent and in place, and unjust in nature. In fact, Mr. Green's error lies in assuming existing arrangements to be sanatorial facts, and in giving advice as regards little local pains and irritations, under the impression that the general system is sound, when in reality the whole framework is diseased, disorganized, chaotic. When we see capital, mere amassed wealth, realizing for its possessor a splendid income, without effort or ability on his part; and hundreds of thousands of toiling human beings labouring from early morning to evening for a mere pittance, sufficient only to keep life alive, while hundreds able and willing to work cannot find remunerative labour of any kind to do. When we see the bees starve and the drones fatten; when we see master and man, instead of co-operating as friends and allies, arrayed in bitter and uncompromising hostility towards each other; when we see an employer, after writing off a princely income as interest of capital, depreciation of stock, and a variety of other cunning exaggerations and imaginations, in Pharisaic gravity, exhibit the small residue

as his share of the profits of labour, and stand unmoved amid distress of thousands, justifying himself by the barren sophisms of "Supply and demand," and "Market wage-rate;" when we see all this we are compelled to conclude that it is not by charity, nor by alms-giving, nor by Bethel building, that all this is to be reformed, but by a radical and a total reformation of our industrial system. It is Mr. Green's boast that he neither sees nor acknowledges this.

Did space permit we should have liked to have followed Mr. Green more into detail; to have objected to the flippant and offensive manner with which he at times introduces the old political economical nostrums; to have eulogized the sound advice he gives his evangelical brethren, lay and cleric, on church matters in general; and to have discussed the arch-impracticability of his chapter on Education. As it is, we can only sum up our remarks by saying that, while this essay, viewed as the production of an evangelical minister and a rigid political economist, manifests great liberality and freedom of thought and utterance, viewed as a literary contribution in aid of the Social amelioration of the working classes at large, it is of very meagre value, owing to its general incoherency, and to the narrow aspects under which the mighty question of the condition of the people has been regarded and discussed.

ALLSTON'S LITERARY REMAINS.

Lectures on Art, and Poems. By Washington Allston. Edited by Richard Henry Dana, Jun.

New York: Baker and Scribner.

WASHINGTON ALLSTON has a high reputation in America, and, though not widely known in England, his name is generally spoken, where it is known, with that respect due to one distinguished in Art. Friendly critics, in their raptures about his paintings, usually added a word upon his poetical and philosophical capacity; and Coleridge had inserted one of Allston's poems in the first edition of "Sibylline Leaves" as the communication of a dear and valued friend; so that the appearance of a volume of *Literary Remains*, containing lectures on art and miscellaneous poems, was welcomed by us with the welcome of eager and respectful curiosity. The volume of an *Artist and a Thinker* could not be unacceptable. Upon his own Art we thought Allston certainly would be worth hearing. He was said to be a fine painter and subtle critic. He numbered Coleridge, West, Sir George Beaumont, Reynolds, Fuseli, Southey, Lamb, and Wordsworth among his friends; and what with his metaphysical studies and poetical taste there was every reason to expect a valuable work from him.

We have been disappointed. The volume consists of four lectures on art; some aphorisms; a tale; and miscellaneous poems. The lectures are the most interesting; but they will not rank high. Instead of thoroughly penetrating to the heart of his subject he philosophizes, or rather metaphysicalizes about and about it. Commonplaces are clothed in the paraphernalia of philosophy and made to do the duty of torch-bearers in the obscurities of the subject; a duty they are not very well fitted for. The general effect of the lectures is wearisome. Mr. Allston never seems so clearly to have mastered the subject that he can lead you with a firm unfaltering step; but is always seeking the light which is to guide you when found.

Although want of clearness and precision in his own views, and want of lucid exposition, will prevent these lectures producing any memorable impression on the reader, yet there are some *aperçus* which arrest attention, and some agreeable criticisms. Here is one on

THE DEATH OF ANANIAS.

"We turn now to a work of the great Italian,—the Death of Ananias. The scene is laid in a plain apartment, which is wholly devoid of ornament, as became the hall of audience of the primitive Christians. The Apostles (then eleven in number) have assembled to transact the temporal business of the Church, and are standing together on a slightly elevated platform, about which, in various attitudes, some standing, others kneeling, is gathered a promiscuous assemblage of their new converts, male and female. This quiet assembly (for we still feel its quietness in the midst of the awful judgment) is suddenly roused by the sudden fall of one of their brethren; some of them turn and see him struggling in the agonies of death. A moment before he was in the vigour of life,—as his muscular limbs still bear evidence; but he had uttered a falsehood, and an instant after his frame is convulsed from head to foot. Nor do we doubt for a moment as to the awful cause: it is almost expressed in voice by those nearest to him, and, though varied by their different temperaments, by terror, as

tonishment, and submissive faith, this voice has yet but one meaning,—'Ananias has lied to the Holy Ghost.' The terrible words, as if audible to the mind, now direct us to him who pronounced his doom, and the singly-raised finger of the Apostle marks him the judge; yet not of himself,—for neither his attitude, air, nor expression has anything in unison with the impetuous Peter,—he is now the simple, passive, yet awful instrument of the Almighty: while another on the right, with equal calmness, though with more severity, by his elevated arm, as beckoning to judgment, anticipates the fate of the entering Sapphira. Yet all is not done; lest a question remain, the Apostle on the left confirms the judgment. No one can mistake what passes within him; like one transfixed in adoration, his uplifted eyes seem to ray out his soul, as if in recognition of the divine tribunal. But the overpowering thought of Omnipotence is now tempered by the human sympathy of his companion, whose open hands, connecting the past with the present, seem almost to articulate, 'Alas, my brother!' By this exquisite turn, we are next brought to John, the gentle almoner of the Church, who is dealing out their portions to the needy brethren. And here, as most remote from the judged Ananias, whose suffering seems not yet to have reached it, we find a spot of repose,—not to pass by, but to linger upon, till we feel its quiet influence diffusing itself over the whole mind; nay, till, connecting it with the beloved Disciple, we find it leading us back through the exciting scene, modifying even our deepest emotions with a kindred tranquillity.

"This is Invention; we have not moved a step through the picture but at the will of the artist. He invented the chain which we have followed, link by link, through every emotion, assimilating many into one; and this is the secret by which he prepared us, without exciting horror, to contemplate the struggle of mortal agony."

Here is another charming analysis of

CLAUDE'S METHOD OF COMPOSITION.

"Our first impression from Claude is that of perfect unity, and this we have even before we are conscious of a single image; as if, circumscribing his scenes by a magic circle, he had imposed his own mood on all who entered it. The *spell* then opens ere it seems to have begun, acting upon us with a vague sense of limitless expanse, yet so continuous, so gentle, so imperceptible in its remotest gradations, as scarcely to be felt, till, combining with unity, we find the feeling embodied in the complete image of intellectual repose—fulness and rest. The mind thus disposed, the charmed eye glides into the scene; a soft, undulating light leads it on, from bank to bank, from shrub to shrub; now leaping and sparkling over pebbly brooks and sunny sands; now fainter and fainter, dying away down shady slopes, then seemingly quenched in some secluded dell; yet only for a moment—for a dimmer ray again carries it onward, gently winding among the boles of trees and rambling vines, that, skirting the ascent, seem to hem in the twilight; then, emerging into day, it flashes in sheets over towers and towns, and woods and streams, when it finally dips into an ocean, so far off, so twin-like with the sky, that the doubtful horizon, unmarked by a line, leaves no point of rest: and now, as in a flickering arch, the fascinated eye seems to sail upward like a bird, wheeling its flight through a mottled labyrinth of clouds, on to the zenith; whence, gently inflected by some shadowy mass, it slants again downward to a mass still deeper, and still to another, and another, until it falls into the darkness of some massive tree—focussed like midnight in the brightest noon: there stops the eye, instinctively closing, and giving place to the soul, there to repose and to dream her dreams of romance and love."

In the following passage we think Mr. Allston has happily expressed the power, but has in his particular example altogether misconceived

THE SPIRIT OF RAFFAELLE.

"If any man may be said to have reigned over the hearts of his fellows, it was Raffaelle Sanzio. Not that he knew better what was in the hearts and minds of men than many others, but that he better understood their relations to the external. In this the greatest names in Art fall before him—in this he has no rival; and, however derived, or in whatever degree improved by study, in him it seems to have arisen to intuition. We know not how he touches and enthralles us; as if he had wrought with the simplicity of Nature, we see no effort; and we yield as to a living influence, sure, yet inscrutable. * * * * Perhaps no one, however, had fewer lapses of this nature [the substitution of diagrams for life] than Raffaelle; and yet they are to be found in some of his best works. We shall notice now only one instance—the figure of St. Catherine in the admirable picture of the *Madonna di Sisto*; in which we see an evident transcript from the antique, with all the received lines of beauty, as laid down by the analyst—apparently faultless, yet without a single inflection which the mind can recognize as allied to our sympathies; and we turn from it coldly, as from the work of an artificer, not of an artist. But not so can we turn from the intense life that seems almost to breathe upon us from the celestial group of the Virgin and her Child, and from the Angels below: in these we have the evidence of the divine afflatus—of inspired Art."

Now, we beg to state that for more than ten years the *Madonna di San Sisto* has been hanging before our reverent eyes, and that never, since the first moment when it flashed upon us at Dresden, has the feeling spoken of by Mr. Allston occurred to us. "Turn from her coldly as from the work of an artificer!"—the only thing that keeps us from a perfect appreciation of her beauty and *humanity* in the intenser life and grandeur, the large simplicity and godlike quiet of the Virgin-mother! It appears to

us that the exquisite art of Raffaelle is shown in this very choice: he has to represent the mother of a God in the human shape; to make her a *more* woman would not do—to make her *more* than woman would be worse; the only choice left, therefore, is to make her a *typical* woman—such a figure as may stand forth the representative of humanity. Is not the Virgin such a type? But is not also our appreciation of her heightened by the contrast of that pretty, simple, *ladylike* St. Catherine by her side? St. Catherine could not have had the same majestic presence; but she has a very sweet and semiconscious look of beauty which insensibly contrasts her in the mind of the spectator with the serene, unconscious, *godlike* look of the Virgin-mother. That this interpretation is no idle ingenuity of ours, but a legitimate reading of Raffaelle's method, we will prove by another reference to the same picture. Any one conversant with Raffaelle's principles of composition will at once recall the tendency there is in him to repeat the idea in the same picture under variations. This repetition we may trace in the *Madonna di San Sisto*. Assuming for a moment our interpretation of the contrast between the Virgin and St. Catherine to be correct, let us see if it be not *repeated* with the same purpose and same means in the contrast between the infant Christ and the cherubs looking out from the bottom of the picture. Christ is a baby, yet a God; the cherubs are "curled darlings," such as are at this moment dandled on hundreds of knees; they are as much to be regarded as inflections from the Type-Infant as St. Catherine is from the Type-Woman. With Raffaelle, as with Shakespeare, it is always perilous to find fault about anything lying much beneath the surface.

Talking of Shakespeare reminds us of a good extractable passage from these *Lectures* on

CALIBAN AS A TRUTH.

"How otherwise could such a being as Caliban ever be true to us? We have never seen his race; nay, we knew not that such a creature could exist, until he started upon us from the mind of Shakespeare. Yet who ever stopped to ask if he were a real being? His existence to the mind is instantly felt;—not as a matter of faith, but of fact, and a fact, too, which the imagination cannot get rid of if it would, but which must ever remain there, verifying itself, from the first to the last moment of consciousness. From whatever point we view this singular creature, his reality is felt. His language, his habits, his feelings, whenever they recur to us, are all issues from a living thing, acting upon us, nay forcing the mind, in some instances, even to speculate on his nature, till it finds itself clasping him in the chain of being as the intermediate link between man and the brute. And this we do, not by an ingenuous effort, but almost by involuntary induction; for we perceive speech and intellect, and yet without a soul. What but an intellectual brute could have uttered the *impressions* of Caliban? They would not be natural in man, whether savage or civilized. Hear him, in his wrath against Prospero and Miranda:—

"A wicked dew is o'er my mother brushed
With raven's feather from unwholesome fen,
Light on you both!"

The wild malignity of this curse, fierce as it is, yet wants the moral venom, the devilish leaven, of a consenting spirit: it is all but human.

"To this we may add a similar example, from our own art, in the *Puck*, or *Robin Goodfellow*, of Sir Joshua Reynolds. Who can look at this exquisite little creature, seated on its toadstool cushion, and not acknowledge its prerogative of life,—that mysterious influence which in spite of the stubborn understanding masters the mind,—sending it back to days long past, when care was but a dream, and its most serious business a childlike frolic? But we no longer think of childhood as the past, still less as an abstraction; we see it embodied before us, in all its mirth, and fun, and glee; and the grave man becomes again a child, to feel as a child, and to follow the little enchanter through all his wiles and never-ending labyrinth of pranks. What can be real, if that is not which so takes us out of our present selves, that the weight of years falls from us as a garment,—that the freshness of life seems to begin anew, and the heart and the fancy, resuming their first joyous consciousness to launch again into this moving world, as on a sunny sea whose pliant waves yield to the touch, yet, sparkling and buoyant, carry them onward in their merry gambols? Where all the purposes of reality are answered, if there be no philosophy in admitting, we see no wisdom in disputing it."

Of the Aphorisms one may say that, for the most part, they are just such as oracular young gentlemen write when they first ape *De la Rochefoucauld*. Here is a sample of the best:—

"The most common disguise of Envy is in the praise of what is subordinate.

"Selfishness in Art, as in other things, is sensibility kept at home.

"The most intangible, and therefore the worst, kind of lie, is a half truth. This is the peculiar device of a conscientious detractor.

"It is a hard matter for a man to lie *all over*, Nature having provided king's evidence in almost every member. The hand will sometimes act as a vase to show which

way the wind blows, when every feature is set the other way ; the knees smite together, and sound the alarm of fear, under a fierce countenance ; and the legs shake with anger, when all above is calm.

" The greatest of all fools is the proud fool—who is at the mercy of every fool he meets."

Of the "Poems," which close this volume, our only criticism lies in this fact—we could not read them ! We began most of them, but always failed in resolution to read through. America may accept them as poems. In England they will be shunned as incurable mediocrities.

LANGFORD ON SCEPTICISM.

Religious Scepticism and Infidelity; their History, Cause, Cure, and Mission. By John Alfred Langford. John Chapman.

OFTEN as we have heard the cry, "The Church is in danger" (and in truth it always has been in danger ever since the age outgrew its teaching, and forced it into the unpleasant situation of a Corporate Sham), we have never seen such formidable peril as that which threatens its existence at the present moment ; attacked from without, and crumbling to decay within, it has only support from its machinery and wealth. The masses are unbelievers. The earnest among believers are passing over to Nonconformity, Unitarianism, Spiritualism, and Catholicism. Two convents a-year are built in England—not a bad statistical view of the progress of Catholicism ! while the quantity of restless discontent agitating the Church would not be adequately measured by the number of those who openly secede, or the number of works directed against it.

In our columns there have been abundant indications of this breaking-up. The volume before us must be classed among them. It is written by an earnest, a religious, nay an *orthodox* man, seeing that he believes in Revelation, and accepts the Bible as the work of God written by men. His fervour is unquestionable. His directness of aim gives a pugnacity and severity to the book which, to the easy-going acquiescent, will seem to place him in greater antagonism to received opinions than is actually the case. But, although he is unsparing in denunciation, in point of creed he does not differ very widely from enlightened orthodoxy.

His task is one demanding great erudition and great power :—

" Infidelity has existed in all times and all nations. Under every kind of religious worship, from the fetishism of the savage to the high spiritualism of the Christian faith, it has had an abiding place on the earth. No people can point to their annals and declare that in their progressive career infidelity has had no retarding, no accelerating influence. The nations of antiquity afford sufficient corroboration of our assertion. The Bible abounds with evidence. The history of Greece and Rome may be summoned as a witness. The imperfect records—or rather our imperfect system of interpretation—of Egypt, Phoenicia, and nations whose history goes farther into the past than the comparatively modern ones of Greece and Rome, have still abundant proofs of the existence of this constant accompanier of our race. Mahomedanism, Hinduism, and all the thousand and one isms which have governed, and which still govern the spiritual life of millions, have all their annals of the unfaithful. The phenomenon has ever been a fruitful cause of controversy, both with the sword and the pen. Many a bloody battle has been fought through, and many a mighty tome written upon, its existence. Still the question appears as unsettled as ever. Our press teems with works upon its present influence. Our pulpits fulminate their thunders against its devoted head, and utter fearful lamentations upon its increase amongst us. Daily do we hear that our institutions are being sapped, our morals depraved, our religion undermined, by its insidious and open attempts. Under a variety of names, we are told, its baneful power is felt in all ranks of society. The emptiness of our churches is cited ; the recklessness of a large part of our people upon sacred subjects is adduced as proof positive that we are going to darkness and destruction, through the folly or wickedness, or both, of sceptics and unbelievers. In a thousand forms is this hydra-headed monster devouring his victims daily. Socialism, Communism, Pantheism, Spiritualism, are given as a few of the forms of its manifestation. Revolutions are said to be its immediate production ; and anarchy its certain and constant attendant. All the evils which afflict humanity, socially or politically, are proved to owe their potency to this the arch evil. Beneath the terror excited by the constant contemplation of its effects, and the fear of its increasing growth, men become prophets of disaster, and foretellers of ruin."

He therefore undertakes a reconsideration of the subject. And first, after noticing the loose manner in which the word infidelity is used, he proposes as a definition : "The infidelity of a people to its own idea of truth at any particular period of its history"—in short, by infidelity he means *unfaithfulness* :—

" Under one or other of our four definitions may be

arranged all that is needed for the proper understanding and due appreciation of the nature of infidelity, its history, its mission, and its cure. We will now give them in consecutive order.

" 1. Infidelity exists amongst a people when they are untrue to their own accepted idea of God, and sink below their own standard of religious excellence.

" 2. That is infidelity which denies religious control, and man's responsibility to God.

" 3. That is infidelity which sets up virtue, human perfection, or any temporary and mutable power in place of the one and immutable God.

" 4. That is infidelity which, from a recklessness, a love of pleasure, and worldly freedom, looks upon religion as a restraint, and the idea of a retributive God as an idle fancy, promulgated from interested motives, and kept up for purposes of police and social order. In these four categories may be included all the minor distinctions and the varying manifestations of this spiritual phenomenon."

This is somewhat sweeping, and does, it must be confessed, greatly alter the current signification of the word. But an author has every right to affix his own definitions so that he abide by them, and this Mr. Langford does, for he finds infidelity rankest in the church ! He begins with an historical survey of Modern Rome, France, Germany, and England, and without any difficulty signalizes the unfaithfulness of the churches to Christianity as understood by the Apostles : this has been done too often and too well to have much effect in a new author, nor does Mr. Langford make any important addition to what we had before. His erudition is not comprehensive and minute enough, and much of it we suspect to be second hand ; but the topic is one demanding exhaustive erudition. He succeeds best in grouping general facts with a view to a declamatory onslaught. Here is a specimen of his hardhitting :—

THE PEOPLE ARE NOT OF THE CHURCH.

" The founder of the faith has ceased to be the hope of mankind. If the people need reform they go anywhere rather than to the preachers of to-day. Politics is a more potent power, has more hold upon their hearts, claims and obtains more of their time, boasts, more truly boasts, of possessing more of their hope, their trust, their faith, than does religion. This is not an isolated thing ; it is the general position of the people at the present day. The most active, earnest, laborious, and thoughtful part of the masses, as they are somewhat irreverently called, are out of connection with any religious community. The greatest works of the world are done by men opposed to it. The charities of life are performed by other hands than religious. The most philanthropic men of the age are not only laymen, but men who desire to be known as not connected with any religious denomination. The churches are almost powerless over the people. They possess not their sympathies. Their influence extends not beyond the comparatively few, who from Sunday to Sunday assemble in their respective buildings, and listen to the prosy discourses against abstract sin therein delivered. The popular heart is untouched. Political cries are more potent to arouse them than the voice of the preacher. Nay, if he calls in the street, the people walk on the other side and smile. Doubt of their sincerity is the common expression of the people in relation to the 'cloth.' A thousand street proverbs might be gathered in illustration of this. They are well known to all, and need not to be repeated. It is sufficient for our purpose that none are more sensible of the fact than the religious themselves. They know the fact, and while they are quarrelling about the cause the breach is every day growing wider.

" If, for the sake of experiment, a man were to go the round of our places of worship, as they are called, whether properly or not, in the true interpretation of that awful word, and note by whom they are visited, what a strange question must arise in his mind. Where are the people ? would he exclaim with surprise. The tone of gentility and outward respectability which mark their visitors sufficiently indicate the kind of religion taught within. Depend upon it nothing is taught there that can offend the most fastidious ears of respectability. One need not enter to know the diluted Christianity which is poured upon the ears of the well-to-do listener. Watch the air of placid contentedness with which they enter, and the still more easily recognized air of contentedness with which they return home to their well-spread tables, their ease, comforts, and luxuries. But in the meantime where are the people ? Where the outcasts, the Pariahs, the publicans, and sinners, whom Jesus came 'to seek and to save ?' Anywhere rather than in a church. Some seeking the fresh air in a country ramble, after a week of unmitigated toil in close and ill-ventilated workshops. May God give them joy ! Others seeking to wile away their weekly dose of leisure in bed, not so much from delight in the luxury as from complete physical exhaustion. Some renewing their acquaintance with the morning draught, to freshen them up, after the exhilaration of the Saturday night's debauch has given place to the lassitude and wretchedness of returning consciousness. In such and worse condition are thousands of our people, everywhere crying unto God 'see how the Church performs its mission for the children of men.' Everywhere amongst them is a growing contempt for the ministers of religion. The class who used to be honoured and esteemed are now the least respected. If they on some particular occasion rouse from their accustomed lethargy, and actively labour to effect some amelioration in the condition of the people, the unexpected, and we may truly say the unwonted, attempt is received with contempt and deri-

sion ; their motives are questioned ; some insidious and underhand dealing is looked for ; everything except a pure wish to benefit the people is attributed to them ; reasons for their conduct are sought anywhere but in the programme issued by themselves ; ulterior designs, which have for their object the consolidation or increase of their own power, are declared the moving springs of their actions. The flock forsakes the pastor. No cry is so impotent to raise the enthusiasm of the people as the 'Church in danger.' The answer is, 'let those who profit by it see to its condition and defend it. We, who are only injured by its existence, care not if it fall. Let it go.' Any amount of evidence might be adduced in support of our assertions. The Church is not of the people ; the people are not of the Church."

Nor does he rest there ; but having shown that the People are kept from the church, he proceeds to show that the—

CHURCH IS NOT IN EARNEST.

" Church principles, that is, honesty in trading, purity of being, holiness of living, and strict truthfulness in all our relations with our fellow-man, are absent from amongst us. Our trade, our commerce, our social life, our polities, are not conducted religiously. There may be, and doubtless are, exceptions ; but we are speaking now of the general condition. Our trade has become trickery ; a system in which each one's object is to get the weak side of his brother. Our social life is one awful mass of corruption. In no part of it is holy and pure. Our poor are extremely poor, and therefore ignorant, sinful, and dangerous. Our middle classes are apathetic and careless ; our rich indifferent and luxurious. Nowhere is the spirit of Christ potent amongst us. Every one thinks of his own things, and not of the things of his brother. In our politics the support of party is the grand object sought after, and not the ruling of the nation by just and holy laws. An aristocracy has to be kept. Useless offices and sinecures must be reserved, no matter how useless, how burdensome, that Lord So-and-so's younger sons may be provided with situations by which the dignity of their station may be preserved, and the honour and glory of the kingdom maintained. What matter though the wail of an overburdened, over-taxed, and uneducated people rise to the throne of God against such proceedings ? While politics means party triumph, and not the temporal salvation of a nation, these iniquities will be of constant occurrence. But, worse than all, our religion is not Christian. A huge practical infidelity lords it in our temples, and presides at our altars. The Church, the congregation, the set, not man, is the cry. In no denomination could we apply the rule of Christ and find it conformable thereto. The Christianity of the market-place has devoured the Christianity of Christ. Our professors are truly so. God's house has again become a scene of money-changers. Its glory has departed. God has not forsaken us, but we have forsaken Him. Daily are souls going down to death who never heard His name, except to blaspheme ; and our preachers for the most part content themselves with complaining Sunday after Sunday of the spread of infidelity ; of the growth of unbelief ; of the enemies of religion. They should look nearer home. The worst infidelity presides every week at the altar. God's chiefest foes are amongst those who announce themselves as his soldiers."

These, he admits, are strong charges. Were they the *whole* truth the church could not last for a day.

Having completed his display of our religious condition, Mr. Langford proceeds to examine the causes thereof, which he finds to be in the tendency of churches to become unfaithful to their mission, and to look after the "flesh-pots of Egypt" rather than after the welfare of souls ; in bibliolatry ; in church establishments ; in Sectarianism ; and in the antagonism which the professors of religion have ever offered to philosophy and science. In Part III. he undertakes to indicate the *cure* of the evils of which the above are the causes. Herein he falls in with the view so constantly put forward in our columns that the bond of union should not be one of *dogma* but of *faith*—that the Religious Sentiment should bring together in harmony those now separated by the minute differences of Religious Speculation. The following passage we are glad to quote :—

" The only thing ever asked by Christ and his Apostles was, that life should show whose followers the new converts were. No number of articles were ever offered them to sign before acceptance could be allowed to the fellowship of the community. The true idea of a church is altogether neglected and misinterpreted, when opinion has become its bond of union. Yet this is the only bond at present existing. The slightest difference of interpretation, nay, the least objection to a form of church discipline and government, is sufficient to create a division, in which the very laws of morality are unblushing broken, and all religious forbearance sacrificed for victory and triumph. Dr. Arnold has truly said :— 'The true and grand idea of the Church, that is, a society for the purpose of making men like Christ, earth like heaven, the kingdoms of this world the kingdoms of Christ, is all lost, and men look upon it as an institution for religious worship and religious instruction, thus robbing it of its life and universality, making it an affair of clergy, not of people ; of preaching and ceremonies, not of living ; of Sundays and synagogues, instead of one of all days, and all places, houses, streets, town, and country.' Nor is this surprising, when opinion and creed are made the test of a man's fitness for heaven. The golden mea-

sure of the Scripture, that those who love God and work righteousness are children of the Lord, is in nowise allowed. All this may be moral, good, and praiseworthy, but, unless accompanied by a right doctrine, a correct orthodoxy, is of no avail for the salvation of their doer. In the pliful language of the religious, they are the mere rags of righteousness. Opinion is the grand panacea. Believe this, and nothing but this, or you cannot be of the Church of Christ.

"There are subjects on which all agree as being Christian: here there is a common ground. The love of God, of man, charity, tending the sick, feeding the hungry, caring for the neglected, consoling the suffering, aiding the necessitous, reclaiming the erring and the sinful:—these are acknowledged by all as of the first-fruits of the faith. The Catholic Church throughout the world, in all times, under every varied form of doctrine, has ever united in paying tribute to such Christian deeds. This, which has ever been tacitly allowed, should be made, conscientiously and avowedly, the mark of a Christian man, the bond of union. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' Nothing can more clearly show the basis of a Church as understood by Christ, than the above. Quotations without number might be given in confirmation of this statement. Every thoughtful reader of the New Testament will remember how frequently such passages occur. Nay, what is more to the purpose, the whole spirit of the Gospel is of the same nature. By their works shall they be known. Let this, then, which is tacitly allowed, be henceforth openly acknowledged as the great sign of a church of Christ. What united action would result from such an avowal being thoroughly acted upon!"

On the whole we welcome this book as one of the "signs of the times;" and, unless we are greatly deceived, its author will live to make his name known.

THE LANCASHIRE SCHOOL ASSOCIATION.

National Education not Necessarily Governmental, Sectarian, or Irrigious: shown in a Series of Papers read at the Meetings of the Lancashire Public School Association. C. Gilpin.

(Second Notice.)

In the fourth of these papers Dr. Davidson examines and refutes the current objections against *secular* education, and his arguments in favour of the separation of *secular* from *religious* teaching, though not always novel, have great weight coming from one whose profession would incline him to insist upon religion being inseparable from every system of public teaching. The Reverend Francis Tucker then points out the advantages to Sunday teachers of having an *instructed* instead of an ignorant people to deal with. Dr. Beard ably exposes the inconsistency of the *practice* and *profession* of those who insist upon the *whole* Bible being admitted into schools, showing that even in the church service only 29 chapters out of 170 are read! and Mr. Stores Smith, in eloquent and pregnant pages, treats of education in connection with the *future*. There are other papers by Mr. F. Espinasse, Mr. Rylands, and Dr. Watts; but our space must be given to extracts from the plan of the Lancashire Association, as to many readers this plan will be totally unknown.

Every parish or township in the county, containing 2000 inhabitants, is to appoint an annual school committee to establish and support these four schools:—

"FIRST—COMMON DAY SCHOOLS,

"For children from five to fifteen years of age, in which they shall be instructed in reading, grammar, writing, arithmetic, geography, and such other kinds of useful secular information as may be deemed advisable, or the growing intelligence of the people may demand. In addition to these, a sacred regard to truth; justice, kindness, and forbearance in our intercourse with our fellow-creatures; temperance, frugality, industry, and all other virtues conducive to the right ordering of practical conduct in the affairs of life. And inasmuch as these virtues, together with reverence and love towards the Divine Being, are clearly taught and powerfully enforced in the Scriptures, a selection of examples and precepts inculcating them shall be made therefrom, and read and used in the said schools, but without reference to the peculiar theological tenets of any religious sect or denomination.

"For the purpose of making this selection, a commission shall be appointed by the county board, consisting of nine individuals, no two of whom shall be members of the same religious denomination; and, in order that the peculiar tenets of no religious sect may be favoured, the unanimous concurrence of the commission shall be required in the selection.

"SECOND—EVENING SCHOOLS,

"For persons of the age of ten years and upwards. Under the same regulations as the day schools.

"THIRD—INFANT SCHOOLS,

"For children under six years of age.

"FOURTH—INDUSTRIAL SCHOOLS,

For the purpose of affording food and shelter during the day to that portion of the juvenile population which has no apparent means of subsistence save by begging or crime; of instructing them in the foregoing branches of education, and in some industrial occupation which may lead them to prefer a life of useful activity to one of

idleness, rescue them from destitution and misery, and give them an opportunity of becoming honest and respectable members of the community.

"RIGHT OF ADMISSION TO THE SCHOOLS.

"All children shall have the right of free admission, at the ages before mentioned, to the day, evening, or infant schools of the parish, township, or school union in which they reside; except such as do not possess the faculties of hearing, speech, or sight, such as are of unsound mind, afflicted with any contagious disorder, or convicted of crime. * * * * *

"1. Nothing shall be taught in any of the schools which favours the peculiar tenets of any religious sect; and in order that perfect security may be afforded, any ratepayer shall have the right to complain to the school committee of the conduct of any teacher in this respect; and in case of dissatisfaction with the decision of the school committee, he shall have the right of appeal to the committee of the hundred; and, if dissatisfied with their decision, to the county board of education; and from the decision of the county board to the courts of law and equity.

"2. No clergyman of the Church of England, nor any dissenting minister, nor any ecclesiastic of the Catholic Church, shall be capable of holding any salaried office in connection with the schools.

"3. No master or teacher shall be appointed to any school who has not received a certificate of his qualification from the examiners appointed by the county board, so long as there is a candidate for the vacancy who has received a certificate; unless the county board, on special cause shown to it, shall authorize the school committee to dispense with the certificate.

"4. No book shall be admitted into any school which has not first received the sanction of the county board.

"5. The course of education recommended by the county board shall be pursued in all the public schools in the county.

"As it is of the first necessity to create in the minds of the people a desire for education, and a just estimate of its benefits, it shall be the duty of the committees to endeavour to create this desire by communicating personally, or by means of agents, with the parents and guardians of those children who are receiving no education.

"Each school committee shall furnish to the county board an annual report of the schools under its management, and shall at all times furnish such information as may be required by the board.

"Each school committee shall annually publish in a cheap form, for the use of the ratepayers, a statement of all monies received and expended by them, and present a copy of the same to the committee of the hundred and to the county board.

"School committees shall have power, in special cases, to relax the rule excluding children convicted of crime from the day, evening, or infant schools, and to expel any child for gross insubordination or misconduct.

"School committees shall have power to appoint a clerk with a salary."

A county board of education is to be established, consisting of twelve persons, and not more than three of these to be members of any one religious denomination.

"DUTIES AND POWERS OF THE COUNTY BOARD.

"1. The board shall appoint annually a secretary, at a salary of not less than five hundred nor more than eight hundred pounds per annum; and two inspectors at salaries of at least two hundred pounds each, per annum. The concurrence of two-thirds of the members present shall be necessary in the appointment of the secretary and inspectors.

"2. It shall be necessary for the board to sanction all books before they are admitted into any of the schools; and no book shall receive the sanction of the board which favours the peculiar tenets of any religious sect. Objections made in writing by any three members of the board to any book, on the ground that it favours the peculiar tenets of any religious sect, shall prevent such book from being introduced into any of the schools.

"3. The members of the board, or their secretary, or inspectors, shall have power to enter the public schools at all times, to examine into the progress made by the scholars, into the course of instruction pursued, and into all matters relating to the management of the schools.

"4. It shall be the duty of the board to admonish or dismiss for the first offence, and for the second offence to dismiss, any teacher whose conduct shall be brought under its notice by appeal, and who shall appear to it to have favoured in his teaching any peculiar theological opinions.

"5. If any township, parish, or school union shall neglect to establish and support schools, and if the committee of the hundred in which such parish, township, or school union is situated, shall neglect to use the power given to supply the deficiency, it shall be the duty of the county board to establish schools, to levy rates on such parish, township, or school union, for their establishment and support, and to appoint a committee to manage them.

"6. The county board shall draw up such a plan of education as it shall deem best suited to the four descriptions of public schools, which it shall recommend to the school committees, and it shall be the duty of the board to enforce its adoption.

"7. The board shall obtain from the school committees whatever information it may require relating to the condition and management of the schools, and present annually to the two Houses of Parliament, and to every school committee, a detailed report of the state of education in Lancashire.

"8. The board shall procure as much information as possible of the state of education in this kingdom, on the Continent of Europe, and in America, and convey

whatever may appear needful to the different school committees.

"9. As an incitement to diligence and good conduct on the part of the pupils in the local schools, the county board shall have power to expend two thousand pounds annually in maintaining at the normal school a number of such pupils as shall be reported by the school committees to be deserving of such reward, and shall pass through such a course of examination by the public examiners as shall be decided on by the county board.

"10. The expenses incurred by the board shall be defrayed by the parishes, townships, and unions, in proportion to their population.

"11. The board shall form a corporation, in which shall be vested the property belonging to the normal schools, and in which may be vested any other property conveyed or bequeathed for the establishment or support of normal schools, colleges, libraries, or for any other educational purposes for the use of the county generally.

"EXAMINATION OF TEACHERS.

"1. The county board shall appoint three competent persons to examine candidates for the office of master or teacher.

"2. The examiners shall have power to decide on the qualification of candidates, and to grant or refuse certificates accordingly.

"3. In order to insure impartiality in the decisions, the same test of fitness shall be applied to all applicants for certificates in the same branches of knowledge, and the course of examination shall be laid down by the county board.

"4. The time and place at which examiners shall meet for the purpose of examining candidates shall be appointed by the county board, and at least a month's notice, previous to any examination, shall be given by advertisement in the principal county papers.

"5. The county board shall have power to fix the salaries of the examiners at a sum not exceeding pounds each per annum: and every applicant for a certificate shall pay to the board a fee of on registering his name.

"6. The certificate shall be the property of the person to whom it is granted, and if delivered up by him to any of the school committees, it shall be returned to him on demand.

"7. If any applicant is dissatisfied with the decision of the examiners, he shall have the power of appeal to the county board, which may then grant him a certificate if it think fit.

"NORMAL SCHOOLS.

"1. The county board shall establish and support one or more normal schools for the training of teachers. It shall have power to engage and dismiss teachers, to decide on the course of instruction to be pursued, and on all matters relating to the management of the normal schools.

"2. Nothing shall be taught in the normal schools which favours the peculiar tenets of any religious sect.

"3. The county board shall have power to draw from the townships, parishes, and school unions, in proportion to their population, the sums necessary for the erection of buildings for the normal schools. The current expenses shall be defrayed by the pupils, or by the townships, parishes, or school unions for whom the pupils are in training.

"4. It shall be optional with the school committees whether they engage teachers who have been educated in the normal schools or not."

NOTES AND EXTRACTS.

EDUCATION AND SOCIALISM.—The opinion is entertained by the working classes themselves, that great things are to be looked for from socialism, communism, and the association of labour. I have some faith in the associated principle, but I believe that education is connected with them all. Say that they are all fallacies, as many believe them to be, still the working class are bent upon realizing them, and have faith in them. If you wish to show them to be fallacies you can only do so by improving their education till they see them to be fallacies; and if you do not succeed, your education is well expended, for it is better surely for an educated people to endeavour to realize these startling projects than for a rude and untutored one. Dissatisfied with their present condition the great working class stand at the entrance of several dark caverns; is it good that they should explore them in the dark, blindfold? Would it not be better for them to enter upon their search with the brilliancies of the luminous flambeaux of education and of knowledge?—*Mr. J. S. Smith in the Lancashire School Association Essays.*

ITALIAN COOLNESS.—The people in whose house my three invalid fellow-passengers and I live, No. 818, Via Grande, are amazingly honest; and yet they thought nothing of *cutting open my bed-package* (which was well sewed up), and making use of my bedding, without telling me one word of their proceedings. This came out when I complained of cold, and asked for another blanket. The landlady said she had no more. I desired her to bring my packet, and I would provide myself with one from my own store. She then acknowledged that she had placed one of my blankets on one bed, one on another, and the bedcover on a third; and that my fellow-travellers must suffer if I reclaimed my own. The curious part of the affair was that, when I told her that I should have expected at least to have been consulted before she opened my sewed package, and appropriated its contents to her own purposes, she made a long harangue of astonishment at my *feeling* cold; then she fell into a towering passion with me for *being* cold; and ended by expressing her surprise at my being so unreasonable as to complain, because she had used the blankets as to complain, because she had used the blankets for the comfort of my friends!—*From the Life of Andrew Combe.*

Portfolio.

We should do our utmost to encourage the Beautiful, for the Useful encourages itself.—
GOTHIE.

STANZAS.

I am not grieved, I am not glad,
I sigh and weep and smile alone;
For, tho' my spirit is not sad,
That pensiveness is not unknown;
Which springs from joys for ever flown;
From hopes, and fears not unlike hope;
From fancies budding, budded, blown;
From thoughts like stars in heaven's grey cope;
Now pale, now bright, now born, now dead,
A melancholy band, yet one by Pleasure led.

I love, and yet my love is not
A feeling that may be defined;
It liveth not in every thought,
Yet ne'er is absent from the mind;
A thing of sweet sensations, shrined
In the heart's temple, it resembles
Some delicate and maiden wind,
That o'er a bank of violets trembles;
Now restless is it, now asleep,
And now it bids me smile, and now it bids me weep.

I am alone,—alone full blest;
Yet, had I calm society,
I still should have a tranquil breast,
And men might linger pleased by me.
All stormy passions quiet be,
And all ungente thoughts are still;
My soul is like a summer sea,
And pure and even is my will;
And when I think on what hath been,
It is with grateful heart, confiding and serene.

I know my mind hath, like some flower,
Drawn hue and odour from the light,—
That it hath won a solemn power,
A lofty and sustaining might;
And yet I would it were more bright;
I would I were more wise, more mild,
More pure, more gentle, day and night,
And never wayward, proud, or wild,
That, mid the universal wrong,
For Justice I might war, in love and wisdom strong.

1837.

M.

CONFESSIONS OF A TIMID LOVER.

Gli amori
Le cortesia l'audace imprese in canto.—ARIOSTO.

PART III.

I determine on seeking a Milliner's love—The effect of my Flute and Telegraph—Sentimental Correspondence—Meeting with my Beloved—Strange Adventure—Family Troubles—Another Deception!

THUS I lived through my youthful days, dreaming and scheming; loving, yet never daring to make an open declaration; inspiring attachments, yet never profiting by them; avoiding all women who made advances to me, yet never daring to make direct advances myself. I wanted the champagne of Youth. To have become a perfect Roué I only needed a little coarse audacity; but I was too refined for that.

As I was what is called a "good match," besides possessing a very agreeable exterior and pleasing manners, mothers were very desirous of securing me for their daughters. But though young I had *read Woman*. I knew the sex thoroughly. It was impossible to deceive me. I had learnt enough from novels, and from personal observation, to feel quite sure that I never could be taken in. All their machinations were in vain; and not a single woman did I meet with whom I felt disposed to accept as a mother-in-law.

Opposite a famous dressmaker's I took apartments. My drawing-room was exactly vis-à-vis to the workroom, where I daily saw about twenty girls employed. I tried the effect of my flute upon their sensibility; though in the noisy streets of London I fear they heard but little. I also procured a telescope by means of which I could watch them narrowly.

One among them riveted my heart. She was fair, modest, and retiring; dressed in deep mourning; and was always sad and pensive amidst the gaiety of her companions. There was a captivating air of romance about her. "She is certainly some poor gentleman's daughter," I declared; "you can see it in her bearing." I framed all sorts of histories to suit her case. Her image haunted me.

My telescope was invaluable. I succeeded at last in attracting the attention of the girls; and we commenced a series of telegraphic signs which greatly excited their merriment; but I observed with some concern that this merriment was never shared by my pensive charmer, nor did she ever take part in the correspondence.

A little study made me acquainted with their habits; their time of departure in the evening and of arrival in the morning. One evening I accosted a laughing roguish girl who seemed willing enough to enter into conversation. I entreated her to tell me the name of my charmer. It was Miss Hodgson. I was also given to understand by something my informant said that Miss Hodgson was rather struck with me. She did not absolutely say so; but there was something in her manner and her smile which gave one pretty clearly to understand that it was so.

That very night I wrote a studied epistle, which I sent by the post addressed to Miss Hodgson. It was written with peculiar delicacy and full of meaning. I avoided the fudge of love-letters in general, and took care not to be commonplace. Artfully touching upon her situation which had inspired me with pity, I said, "and Love, you know, is the first-born Offspring of Pity"—(rather a pretty sentiment, I think—especially when set off by capitals); and I alluded vaguely, but adroitly, to her being so superior to her situation, adding that I quite understood what her feelings must be. In short, I allowed my passion to shine through the thin veil of courtesy. It had its due effect; the next day I received an answer. It was rather ill-written and capricious in spelling, but full of nice feeling. She confessed that she had not seen me *Unmoved*; that she had "struggled with her Feeling in the hope of Concealing Them, but that it was quite *Evident* I had *Penetrated* the secret of her *heart*, so she must *Implore* me spare her and not *Write* again, and not on Any account *Speak* to her." What to me were orthography and punctuation weighed in the balance against feminine tenderness and shrinking modesty? I was in a delirium of gratified vanity. At last I had inspired a passion!

I showed the letter to my friend Jack Harris, who read it with one of his strange sardonic smiles, and then handed it over to me with a quiet: "It will do." I wrote again to her in spite of her command. I told her my passion was irresistible. I was eloquent, ardent, pathetic. She replied. It was evident that tears had fallen upon her letter—the ink had *run* so from the damp condition of the paper! In the incoherence of her feelings she had forgotten all spelling, I think; but that only made the letter more eloquent. She upbraided my cruelty in having extorted an avowal of her passion—in not leaving her to the silent enjoyment of her misery. Could I seek her ruin? She loved me: it was true: too true. It was an unhappy-fatal passion. But was I not a gentleman? Would I take a base advantage of an avowal wrung from her—an avowal which ought never to have been made—but which had escaped in a moment of anguish. Here the paper, I remember, was very much blotted, indeed. I kissed the smeared passage! The letter concluded, I remember (for I only give the sense, having lost the original) with imploring me, as a man of honour, to cease from all pursuit of her, or she should be obliged to quit her situation. "Away from You I can resist You but o o I Cannot trust myself in your Naburhood Adieu Adieu for Ever your unhappy Amelia."

It was about six o'clock when I received this. I took up my telescope and saw her bending over her work, sad, pale, and silent: she was thinking of me! I was the cause of that sorrow!

I took up my flute. There were no carriages passing, and I played "We met," with variations. She raised her head with a melancholy smile, as I concluded. It was too much for me. I closed the window and burst into tears. I reproached myself as a villain. I had disturbed the peaceful current of that girl's life. I had, perhaps, made her wretched for ever!

I wrote a beautiful letter to her, full of sweet sentiments. In it I assured her of my undying affection. The time for their daily departure had arrived, and, snatching up my letter, I awaited anxiously the moment of her appearance. I saw them all issue out, one after the other, without her. I waited ten impatient minutes, and at last felt my heart flutter as she stepped into the street.

I hastened after her, endeavouring to extort from her some word; but she remained silent, and only walked faster.

"Dearest and best," said I, "take this letter; it will explain all."

I was not surprised at her refusing to take it. She only hurried her pace, and would not even look at me. Having broken the ice, however, I was determined to proceed, and said—

"Dearest creature, do you wish, then, to behold me a corpse? Will you not vouchsafe me one word?"

She stopped suddenly, and looking me steadily in the face said, in a deep, sad tone—

"If you annoy me any longer, Sir, I shall call a policeman!"

I was not hurt at this. I knew what struggles were covered by that calmness. I knew how her heart bled; and I respected Virtue fortifying itself with a policeman.

She was much agitated, and I suffered her to pass on. I was agitated myself, and walked away with trembling pulses.

"Poor dear girl!" said I, "and she denied herself the luxury of speaking to me. She refused to take the letter which she knew would give her such pleasure. Ah! it is only amongst these girls you ever find true passion—true virtue! With what dignity yet what reproachful tenderness she uttered the word 'Policeman!' The idea of a girl threatening her adored with a policeman! Obliged to shield herself behind the sanctity of the Law from the temptations of Passion!"

It will readily be understood how her resistance had doubly endeared her to me. Her virtue was a halo round her dear head which warranted my worship.

I went home and spent the evening with my flute.

I sent my letter by post, adding a gentle postscript touching our late meeting, and imploring for an interview. Two days elapsed without any reply. I was feverish with impatience.

On the third day I received this note:—

"cruel cruel beloved You Will have it then it Must be so you will Not be contented without the sacrifice I cannot with Stand you I am Such a Sypher let it Be so I will be a catacomb and not rezist more the warnings of my reson are in Vane I will meet you to night at the corener of mornington place hampstead Road at 9 you will Find your Amelia."

She was punctual. St. Pancras church was striking nine as I saw her tripping along Mornington-place. I descried her at some distance, and she made signs to me. To my astonishment she was no longer in mourning. I thought that symbolical. It was clear that she had cast aside her sadness and was about to enter upon a new epoch of love and joy. Her change of dress had so much altered her appearance that had it not been for her signal I should not have known her as she approached.

Alas! no sooner was she close to me than I discovered, not the pensive girl who had captivated me, but a pugnosed, red-haired, florid-faced, cruelly ugly charmer, whom I recognized as the foremost to answer my signs from the window. By what mischance was I doomed to this?

She accosted me in a languishing tone and with languishing fishy eyes. A cold shiver ran over me. In a faint voice I asked:

"Are...you...Miss Hodgson?"

"Yes, dearest Jasper," she replied, timidly throwing her eyes, first upon the pavement, and then lovingly up at me. "Yes, it is me."

She might as well have said "It is I," was my mental ejaculation; but I offered her my sullen arm, and we walked on in uneasy silence.

It was now clear to me that I had been deceived as to the name of my adored, and that my correspondence had been with another; and that other...! All that was obscure in my past adventure now became intelligible. This was the Amelia who adored me—whom I had so misled!

I looked under her bonnet: her eyes were moist with emotion. I thought they did not look so fishy as I remarked their tenderness. Love excuses small defects; nay, it excuses monstrous defects. Disgusted, as I had every reason to be, with the substitution of this pugnosed mantuamaker for the sad romantic beauty I had courted, yet I could not remain unmoved at the warmth of her affection. I was grateful to her. I had unsettled her thoughts—had won her heart—unwittingly, it is true; but I was too much of a gentleman to undecieve her.

Then I recalled the ardent passion of her letters. How devoted she was to me! Love sheds a lustre over the meanest object; and I began to find, as we walked to Primrose-hill, that if she was not strictly handsome yet there was something charming about her. Her sensibility was great; so was her appetite. She had stopped twice on our way through Camden-town to eat ices and tarts. I did not think less of her on this account. I had read Paul de Kock, and knew how voracious were grisettes; and could not suppose that English grisettes were less *friandes*.

We rambled sentimentally over Primrose-hill, where we met several couples equally loving. I observed that the nurses who came here were equally goodnatured, never interfering with the sports of their little charges, but allowing them full liberty to wander about whether they pleased, while the nurses themselves chatted and laughed with their "cousins." Amelia felt the approaches of hunger, and proposed a descent upon Chalk farm, where in a rural arbour we had tea, muffins, shrimps, ginger beer, gooseberries, and seed cake. She ate with relish, and laughed and talked quite gaily; looking at me with ineffable tenderness, and from time to time taking off her apple-green kid glove to place her hand affectionately in mine, which she held, squeezing it gently, till more food came and diverted her attention. This infantile naïveté in the demonstration of her affection pleased me much; and, though I could not help remarking the horny roughness which constant sewing had given to her finger, yet I said to myself, "How infinitely superior is this rough, honest hand, to the insipid softness of a frivolous flirt."

Among other things she told me she admired my performances on the flute. I thought that a pleasing instance of her taste: it showed she was not without refinement.

On parting we agreed to meet on the following evening. We met several times. It was always the same thing: tenderness and tarts—protestations and ices—rambles and ginger beer. She told me she was always hungry when she was happy; and, to judge by her appetite, she must have been supremely happy in my society—as, indeed, I believe she was; for she was never tired of paying me pretty little compliments.

One evening I observed she passed the pastrycook's door and would not enter. It seemed strange to me; still more strange when she passed a second shop. It was evident that she was unhappy. Indeed, she now began to show the signs of mental distress. I questioned her in vain. She affected to laugh it off. Yet, her laughter was always broken by a sigh, and our conversation was once or twice interrupted by her sobs. I was really affected, and insisted on knowing the cause.

She consented to sit in the arbour. Ginger beer was brought. She drank some, and then, putting down the glass with an action of despair, she stopped not to wipe away the froth which circled her lips, but said gloomily:—

"Since you must know it—my father is going to jail."

"To jail, Amelia! and for what?"

"For debt."

I was silent—embarrassed.

"It is but a small sum—eight pound seven—yet, it is too large for him O my poor father!"

Here her sobs broke forth again.

"Amelia! Love! Dry your eyes...Accept the sum from me...You refuse?...Do not shake your head and sob so! Accept this token of my interest in you. Do not let pride stand between us..."

"Oh!" she sobbed. "Oh! oh!"...Don't! don't!...Not from you, not from you! Oh! oh! oh!"

"Why not from me?"

"Never let the word mo...money...pass between us: it will sully the purity of our affection. Oh! oh! oh!"

"But you cannot let your father go to prison."

"Oh! oh! how horrible!"

"Dearest! dearest! do not be proud."

"Well, then...if...if...if you insist...But, as a *loan*, mind you! Not as a gift! Recollect, it isn't anything but a loan!"

I called for a piece of paper, and wrote her a cheque for the amount. She kissed the cheque and was happy. Her eyes were dry in a few minutes. She was radiant again; and called for some gooseberries, which she ate with gusto, pelting me playfully with the skins.

On the following evening she was miserable again. The debt had been only eight pound seven; but the law expenses had amounted to four pounds eight and four-pence; and she brought me back my cheque, thanking me for my noble high-souled generosity, but that it was unavailing. To jail her father must go.

I did not feel quite easy about this; and yet, the most corrupt of mankind could never have suspected such an artless girl; so I took out my purse, and handed her the money, which she accepted after a long struggle, and after asking the universe at large whether I were an angel in a human form, or not?

Not to dwell longer upon details, I began to find my love affair rather expensive, Amelia had so great a fancy for Regent-street on account of Very's and the riband shops! Her father, too, seemed to be a most improvident man. No sooner did I relieve him from one difficulty than he fell into another.

The following anonymous letter opened my eyes:—

"Sir,—I know not whether propriety will excuse the step I am taking, but I cannot longer remain an indifferent witness of the tricks played upon your credulous generosity.

"Miss Hodgson not only plunders you, Sir, but laughs at you. You are the jest of her companions. I know that anonymous communications seldom merit confidence, but you can at once test the truth of this. If Miss Hodgson does not to-night tell you a pathetic story respecting her father's arrest and the necessity for twelve pounds to relieve him, then disregard this warning, and believe all she says."

The hand-writing was feminine, and I tried to think the letter dictated by jealousy, but could not help feeling extremely uncomfortable about it. I recalled Amelia's unceasing evidences of affection—and I am not one to be deceived on such a point; but they were counterbalanced by the wretched fact, which admitted of no denial, that her father certainly was singularly unfortunate, and that my supplies had been suspiciously frequent.

I went irresolute to the meeting, hoping to be convinced of my Amelia's truth. Alas! my anonymous informant was but too correct. I suffered Amelia to tell her story, and then, instead of drying her eyes or checking her sobs, I informed her with quiet dignity that I had no more money to give. She upbraided me after finding coaxing was vain. I was insensible to her reproaches, inexorable in my resolution, and we parted in anger.

"Don't write to me," she said. "I shall refuse your letters: so don't write!"

"I will not," I replied quietly.

I did not write; but she wrote to me. I took apartments in another quarter of the town. She found me out, and pestered me with letters which I never answered. They were eloquent, but ill-spelled: and now the bad spelling had quite a different effect upon me. Love no longer cast its film before my eyes, and her vulgarity was apparent in every stroke of the pen.

Finding her letters touched me not, she constantly threw herself in my way, hoping that the sight of her would revive her power. But I persisted in not seeing her. One day she came behind me, and, passing her arm within mine, looked lovingly up in my face, saying:—

"Jasper! are you, then, *cruel*?"

When I am put upon my dignity I can be very haughty and imposing; so in the coldest tone, I replied:—

"I am inexorable!"

Then, taking to my heels, I ran rapidly away!

SONG.

Leaves upon the river strewn,
Clouds asleep upon the moon,
Flowers that ere their time have faded,
Prisoned birds from sunlight shaded,
Darken all our gladness.

But the heart by love forsaken,
But the heart that will not waken
To the grace in sky or earth,
Morning's joy or evening's mirth,
Saddens even sadness.

Matters of Fact.

THE PILCHARD FISHERY.—The *Journal du Havre* gives the following details on the pilchard fishery:—“There are employed 2000 smacks of the value of about 2,000,000fr., and causing an annual movement of 45,000 tons; 6000 sailors are inscribed to man the smacks, these sailors being, perhaps, the best on the western coast; there are from 24,000 to 25,000 men and women employed, as builders, rope and sail-makers, net-makers, salters, cask-makers, sellers, labourers, &c., and 10,000,000fr. are employed, or put in circulation, by this branch of the fishing trade. The produce is from 100,000 to 110,000 casks, of the gross weight of 85 kilograms; from 2000 to 2400 barrels of oil; 800,000fr. to 1,000,000fr. of fish, slightly salted, sold for consumption, or for manufacturing *sardines à l'huile*.

CONSUMPTION OF TEA.—According to a Parliamentary paper (recently printed), there has been an increase for the last three years in the consumption of tea. In 1847 the quantity retained for home consumption numbered 46,314,821lb., on which the duty, at 2s. 2d. per lb., was £5,066,494; in 1848 the quantity retained for home consumption was 48,374,789lb., on which the duty was £5,329,992—being an increase of 2,419,968lb. on the preceding year; whilst in 1849, the year ending the 5th of January last, the quantity retained was 50,021,576lb., on which £5,471,422 was paid on duty.

RAGGED DORMITORY.—The first report of “The London Ragged Dormitory” has just been published. It is an institution, established under the patronage of Lord Ashley, the president, for the purpose of receiving a limited number of male thieves, or vagrants, from the age of sixteen to twenty years, or special cases above that age, who are anxious to reform, but, being destitute of friends or a home, or their friends being worthless, and having no provision made for them when sent from prison, are obliged (although reluctantly) again to resort to begging or stealing for a miserable existence. There is no restriction as to parish or district. Every applicant undergoes a strict investigation of his past life, and, if found to be a suitable candidate, is admitted into the receiving room, on probation, for a fortnight, and may attend the school during school hours. He only receives one pound of bread per day during the period of his probation. At the expiration of the fortnight he is fully admitted to the benefit of the institution. Should there be any doubt of his sincerity, even after he has completed his probation, and been admitted, he will be kept on low diet another fortnight. It is therefore useless for any one to apply who is not truly tired of the miserable life he is leading, and also willing to work and make himself generally useful. The inmates are not allowed to associate or form acquaintance with loose characters in or out of the neighbourhood, neither to correspond, by letter or otherwise, without first having the sanction of the governor. Should money be given to the inmates it will be deposited in the governor's hands, who will see that no improper use is made of it. Quarrelling, fighting, and swearing are prohibited; and clothing is not given but lent to the inmates. They are fully employed; but there are times set apart for education, religious exercises and duties, and exercise. Since the institution has been established there have been 163 applications for admission; 76 have been admitted from the streets, 13 from various prisons (recommended by the chaplains), 23 did not complete their probation, 4 were dismissed for misconduct, 3 absconded after completing their probation, 5 were dismissed for want of funds, 2 restored to their friends, 2 filling situations in England, 15 emigrated to Australia, 5 to the United States, 30 at present in the institution. The report considers this as a highly successful experiment, and requests pecuniary aid, as well as gifts of cast-off clothing and books.

STATISTICS OF DRUNKENNESS.—The following is a return of the number of persons taken to the various police-offices in Edinburgh, intoxicated, for the last few weeks:—For the week ending August 19, the number of persons taken to the several offices for being drunk were 141; of these 79 were males, and 62 females; 112 were Scotch, 4 English, and 25 Irish. On the week ending August 26, the total number was 143—increase, 2. Males, 86; females, 57; Scotch, 108; English, 7; Irish, 36; born abroad, 2. On the week ending Sept. 2, the total was 151—increase over previous week, 8. Males, 87; females, 64; Scotch, 135; English, 5; Irish, 10; born abroad, 1. On the week ending Sept. 9, the total was 165—increase over the previous week, 14. Males, 102; females, 63; Scotch, 134; English, 4; and Irish, 27. Total during the four weeks—Scotch, 489; English, 26; Irish, 88; born abroad, 3.—*North British Mail*.

AUSTRIAN RAILWAYS.—According to a Vienna paper, the Austria, the railroads of the Austrian empire now embrace an extent of 290 Austrian miles (about 1400 English miles). The traffic of these lines in 1849 was 1,236,361 passengers and 17,880,800 quintals of merchandise. Other lines are in course of construction. The same journal mentions that the state has just adopted an invention which will give the power of ascertaining the exact spot where the wire of a subterranean electric telegraph may have broken.

INCREASE OF POPULATION IN THE AUSTRALIAN COLONIES.—A Parliamentary return recently issued affords the means of ascertaining the relative increase during the last ten years in the population of each of the various colonies of the Australian group. New South Wales has advanced from a total of 114,386 souls in 1839 to 220,474 in 1848, being an increase of 93 per cent. In Van Diemen's Land, the returns for which are only to 1847, the increase has been from 44,211 to 74,564, 59 per cent. South Australia, the newest colony, having been 6,015 in 1839, in 1848 had reached 38,666, the increase being 632 per cent. Western Australia, owing

to her trade with the Indian Seas, has likewise shown striking progress, the advance having been from 2164 to 4460, exhibiting an increase of 107 per cent. As regards the entire population of the Australian group, the progress has been from 170,676 souls in 1839, to 333,764 in 1848, showing an augmentation of 163,088, or at the rate of 95 per cent.

HEALTH OF LONDON DURING THE WEEK.
(From the Registrar-General's Returns.)

The deaths registered in the metropolitan districts in the week ending last Saturday were 929. Excluding last year, in which the rate of mortality was excessive from a violent epidemic, the deaths at present do not differ much from the average of the corresponding weeks in previous years. Last week there were 7 fatal cases of small-pox, one of which occurred to a woman who had turned 25 years; of measles there were 18; of scarlatina, 38; of whooping-cough, 20; and of croup, 7. None of these complaints seem to prevail to an unusual extent at the present time. But typhus numbers 47 persons as its victims, and this disease now exhibits a slight increase. The registrar of Hoxton Old Town observes that it has increased considerably in his district during the last month. The deaths from diarrhoea diminish as is usual in this month, and last week they numbered 78. There were only 4 deaths from cholera; two of these happened to young persons, and two to men of somewhat advanced life.

The births in the week were 1409.

Commercial Affairs.

MONEY MARKET AND CITY INTELLIGENCE.

SATURDAY.

The fluctuations in the English Stock Market during the present week have been very limited. On Monday there was a slight improvement on the prices of Saturday, amounting to an eighth, but very little business was done. The closing price of Consols was 96½ to 96¾. The advance was not maintained on the following day, prices having receded even below what they were on Saturday. On Wednesday and Thursday prices were again firmer. The closing prices yesterday were 96½ to 96¾. This morning Consols remain at yesterday's prices, with little doing. Railway shares were flatter yesterday, and Great Westerns, which were done on Thursday at 71 were down to 69½ this morning.

The variations in other descriptions of English securities have been small. Consols, 96½ to 96¾; Bank Stock, 21½ to 21½; Exchequer Bills, 64s. to 67s. premium.

In the Foreign Stock Market there has been more business done, especially in Mexican Bonds. In Spanish Stock there was a decline on Wednesday, owing to an unfavourable communication from Madrid respecting the course proposed by the Committee on the Public Debt. With that exception the business transacted yesterday was of a character to support prices. Mexican was done at 30½, 31, 31, and 30½. The other operations comprised—Brazilian, at 92; the Small, 92½; Danish Three per Cent., 78 and 78½; the Five per Cent., 100½ and 1; Portuguese Four per Cent., 33½ and 3½; Russian Four-and-a-Half per Cent., 97½; the Small, 97½; Spanish Five per Cent., for account, 19½; Passive, 4; Spanish Three per Cent., for money, 37½; for the account, 37½ and 1; Venezuela, 32½; Belgian Four-and-a-Half per Cent., 91½; and Dutch Two-and-a-Half per Cent., 58 and 57½.

MARK-LANE, FRIDAY.—Sept. 20. In consequence of the fire at the rear of the old Corn Exchange, there is great confusion to-day. Many of the stands are removed from their usual places to situations beyond the reach of the walls which are left standing, and appear to be dangerous. The building itself is not materially injured. Under these circumstances there is not a great deal of business doing. The supplies of English and Foreign Wheat this week are moderate, and of Barley short, while the arrivals of Oats continue large. The value of all descriptions of grain remains as on Monday.

Arrivals from Monday to Friday:—

	English.	Irish.	Foreign.	Flour.
Wheat	2990	—	6440	1070
Barley	530	—	3220	
Oats	60	1300	27,290	

BANK OF ENGLAND.

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 14th of September, 1850.

ISSUE DEPARTMENT.

	£	£
Notes issued	30,189,140	Government Debt, 11,015,100
		Other Securities, 2,984,900
		Gold Coin and Bullion, 15,964,182
		Silver Bullion, 224,958
	£30,189,140	£30,189,140

BANKING DEPARTMENT.

	£	£
Proprietors' Capital, 14,553,000		Government Securities (including Dead-weight Annuity), 14,433,230
Res., 3,506,028		Other Securities, 11,908,694
Public Deposits (including Exchequer, Savings' Banks, Commissioners of National Debt, and Dividend Accounts) ..	9,488,907	Gold and Silver Coin, 605,954
Other Deposits, 9,032,865		
Seven-day and other Bills	1,264,518	
	£37,895,318	£37,895,318

Dated Sept. 19, 1850. M. MARSHALL, Chief Cashier.

BRITISH FUNDS FOR THE PAST WEEK.

(Closing Prices.)

	Satur.	Mond.	Tues.	Weds.	Thurs.	Frid.
Bank Stock	—	97	—	—	—	—
3 per Ct. Red..	96½	96	96½	96½	96½	96
3 p. C. Con. Ans.	96½	96	96½	96½	96½	96
3 p. C. An. 1726.	96½	96	96½	96½	96½	96
3 p. Ct. Con., Ac.	96½	96	96½	96½	96½	96
3 p. Cent. An.	99½	99	99½	99½	99½	99
3 p. C. Con. Clas.	—	—	—	—	—	—
Long Ans., 1720.	—	—	8	—	—	8
Ind. St. 10½ p. ct.	—	—	—	—	—	—
Ditto Bonds	86	84	84	84	84	84
Ex. Bills, 1000L.	66 p	67 p	64 p	67 p	66 p	67 p
Ditto, 500L.	66 p	67 p	68 p	67 p	66 p	67 p
Ditto, Small	67 p	67 p	68 p	67 p	66 p	67 p

FOREIGN FUNDS.

(Last Official Quotation during the Week ending Friday Evening.)

Austrian 5 per Cents.	96½	Mexican 5 per Ct. Acc. 30½
Belgian Bds., 4½ p. Ct.	91½	Small
Brazilian 5 per Cents.	92	Neapolitan 5 per Cents
Buenos Ayres 6 p. Cts.	58½	Peruvian 4½ per Cents. 32
Chilian 6 per Cents	—	Portuguese 5 per Cent. 32
Equador Bonds	—	4 per Cts. 32
Danish 5 per Cents	100½	Annuities
Dutch 2½ per Cents	57	Russian, 1822, 5 p. Cts. 19
4 per Cents	—	Span. Active, 5 p. Cts. 19
French 5 p. C. An. at Paris 93½	—	Passive
3 p. Cts., Sept. 30, 58,10	—	Deferred

SHARES.

(Last Official Quotation for the Week ending Friday Evening.)

	RAILWAYS.	BANKS.
Caledonian	7½	Australasian
Edinburgh and Glasgow	20½	British North American
Eastern Counties	5½	Colonial
Great Northern	11½	Commercial of London
Great North of England	23	London and Westminster
Great S. & W. (Ireland)	33	London Joint Stock
Great Western	69	National of Ireland
Hull and Selby	95	National Provincial
Lancaster and Carlisle	47	Provincial of Ireland
London and Birmingham & S. Coast	83	Union of Australia
London and Blackwall	5½	Union of London
London and N.-Western	11½	MINES.
Midland	38½	Bolanos
North British	6½	Brazilian Imperial
South-Eastern and Dover	19½	Ditto, St. John del Rey
South-Western	49½	Cobre Copper
York, Newcastle, & Berwick	16	MISCELLANEOUS.
York and North Midland	19½	Australian Agricultural
Docks.	—	Canada
East and West India	—	General Steam
London	—	Penins. & Oriental Steam
St. Katharine	—	Royal Mail Steam
	—	South Australian

GRAIN, Mark-lane, Sept. 20.

	Maple	35s. to 36s.
Fine	43—45	White
Old	41—43	Boilers
White	43—46	Beans, Ticks
Fine	42—44	Old
Superior New 48	50	Indian Corn
Rye	24—25	Oats, Feed
Barley	21—22	Fine
Malting	26—28	Poland
Malt, Ord.	50—52	Fine
Fine	52—54	Potato
Peas, Hog	39—32	Fine

GENERAL AVERAGE PRICE OF GRAIN.

WEEK ENDING SEPT. 14.

Imperial General Weekly Average.

Wheat	42s. 10d.	Rye	28s. 10d.
Barley	23 9	Beans	29 7
Oats	17 4	Peas	38 9

Aggregate Average of the Six Weeks.

Wheat	43s. 5d.	Rye	29s. 10d.
Barley	22 16	Beans	28 6
Oats	17 10	Peas	37 8

FLOUR.

	per sack 40s. to 42s.
Seconds	37—40
Essex and Suffolk, on board ship	32—34
Norfolk and Stockton	30—33
American	per barrel 23—25
Canadian	22—24
Wheat Bread, 7d., the 4lb. loaf.	Households, 6d.

AVERAGE PRICE OF SUGAR.

The average price of Brown or Muscovado Sugar, computed from the returns made in the week ending the 17th day of September, 1850, is 26s. 4d. per cwt.

BUTCHERS' MEAT.

NEWGATE AND LEADENHALL.* SMITHFIELD.

	s. d. s. d.
Beef	2 4 to 3 2
Mutton	2 8 to 3 6
Veal	2 4 to 3 8
Pork	3 0 to 4 8
Lamb	3 0 to 4 0

* To sink the offal, per 8lb.

HEAD OF CATTLE AT SMITHFIELD.

	Friday.	Monday.
Beasts	1242	423
Sheep	7410	31,829
Calves	395	294
Pigs	295	295

HOPS.

	POTATOES.

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PROVISIONS.

Butter—Best Fresh, 10s. 6d. to 11s. per doz.
Carlow, £3 16s. to £3 18s. per cwt.
Bacon, Irish per cwt. 48s. to 50s.
Cheese, Cheshire 42 — 69
Derby, Plain 44 — 54
Hams, York 60 — 70
Eggs, French, per 120, 4s. 6d. to 5s. 6d.

HAY AND STRAW. (Per load of 36 Trusses.)

CUMBERLAND, SMITHFIELD, WHITECHAPEL.
Hay, Good 7s. to 7s. 6d. — 7s. to 7s. 6d. — 6s. to 7s. 6d.
Inferior 5s. — 6s. — 6s. — 6s. — 6s. — 6s.
New 6s. — 7s. — 7s. — 7s. — 7s. — 7s.
Clover 7s. — 8s. — 8s. — 8s. — 8s. — 8s.
Wheat Straw 2s. — 2s. — 2s. — 2s. — 2s. — 2s.

FROM THE LONDON GAZETTE.

Tuesday, Sept. 17.

BANKRUPTS.—J. B. LARKE, Norwich, draper, to surrender Sept. 27, Oct. 29; solicitors, Messrs. Ashurst and Son, Old Jewry; official assignee, Mr. Graham—**J. SAVILL**, St. Neots, Huntingdonshire, draper, Sept. 27, Nov. 12; solicitors, Messrs. Cole, Adelphi-terrace, Strand; and Messrs. Foster, Cambridge; official assignee, Mr. Edwards, Sambrook-court, Basinghall-street—**A. SOLOMON**, Basinghall-street, merchant, Oct. 4, Nov. 5; solicitors, Messrs. Lawrence and Newell, Old Jewry-chambers, Old Jewry; official assignee, Mr. Edwards, Sambrook-court, Basinghall-street—**J. TURNER**, Eastbourne, Sussex, draper, Oct. 4, Oct. 29; solicitors, Messrs. Linklater, Chancery-lane, Mansion-house; and Messrs. Sole and Turner, Aldermanbury; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—**E. MARCUS**, Linchmere and Stepcy, builder, Sept. 27, Nov. 12; solicitors, Messrs. Marten, Thomas, and Hollams, Commercial-Square, Mincing-lane; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—**E. P. SIMMONDS**, Highgate, near Birmingham, commercial traveller, Sept. 28, Nov. 4; solicitor, Mr. Stanyé, Birmingham; official assignee, Mr. Whitmore, Birmingham.

DIVIDENDS.—Oct. 4, J. B. Nunn, Colchester and Ipswich, tailor.

SCOTCH SEQUESTRATIONS.—F. P. Denovan, jun., Grangemouth, shipwright, Sept. 21, Oct. 12—D. Clark, Elgin, merchant, Sept. 18, Oct. 9—R. Hope, Edinburgh, baker, Sept. 23, Oct. 14—W. Marshall, Edinburgh, artist, Sept. 25, Oct. 16—A. Robertson, Dundee, salmon-fisher, Sept. 25, Oct. 24.

Friday, September 20.

DECLARATIONS OF DIVIDENDS.—J. Spencer, Manchester, cotton spinner; first div. of 3d. and 7th of a penny, on Tuesday, Oct. 15, or any subsequent Tuesday; Mr. Pott, Manchester—J. Livesey, Bury, Lancashire, cotton-spinner; first div. of 1s. 4d. on Tuesday, Oct. 15, or any subsequent Tuesday; Mr. Pott, Manchester.

BANKRUPTCY ANNULLED.—W. Ash, Henry-street, Hampstead, road, plumber.

BANKRUPT.—B. W. JEWISON and E. ATKINSON, Charlotte-terrace, New-cut, Lambeth, linendrapers, to surrender Oct. 3, Nov. 7; solicitor, Mr. Depree, Lawrence-lane; official assignee, Mr. Johnson, Basinghall-street—**G. WALKER**, Philpot-lane, merchant, Sept. 30, Oct. 31; solicitors, Messrs. Hilleary, Fenchurch-street; official assignee, Mr. Johnson, Basinghall-street—**H. W. FARRELL**, Old Fish-street, wine-merchant, Sept. 30, Oct. 31; solicitors, Messrs. White and Co., College-hill, Thames-street; official assignee, Mr. Bell, Coleman-street-buildings, Moorgate-street—**F. VINES** and T. KITCHELL, late of East Greenwich, millers, Oct. 4, Nov. 12; solicitors, Messrs. Linklater, Charlotte-row, Mansion-house; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—**J. BENNETT**, Hay-hill, Berkley-square, builder, Oct. 8, Nov. 13; solicitors, Messrs. Linklater, Charlotte-row, Mansion-house; official assignee, Mr. Groom, Abchurch-lane, Lombard-street—**W. FIRE**, Reading, tobaccocon, Oct. 8, Nov. 13; solicitors, Messrs. Linklater, Charlotte-row, Mansion-house; official assignee, Mr. Edwards, Sambrook-court, Basinghall-street—**W. HUNTER**, Hart-street, Covent-garden, licensed victualler, Oct. 8, Nov. 13; solicitor, Mr. Stanley, Gerrard-street, Soho; official assignee, Mr. Edwards, Sambrook-court, Basinghall-street—**S. FRANCIS**, Bradford, Yorkshire, grocer, Oct. 1 and 22; solicitors, Messrs. Carise and Cudworth, Leeds; official assignee, Mr. Hope, Leeds—**B. H. BATES**, Liverpool, merchant, Oct. 2 and 22; solicitor, Mr. Holden, Liverpool; official assignee, Mr. Cawene, Liverpool—**J. ATKINSON**, Newcastle-upon-Tyne, victualler, Sept. 26, Oct. 29; solicitors, Mr. Burn, Great Carterside, Doctors' common; and Mr. Bowens, Newcastle-upon-Tyne; official assignee, Mr. Pater, Newcastle-upon-Tyne.

DIVIDENDS.—Oct. 18, J. Griffith, Strand, linendraper—Oct. 11, F. D. Barker, Cambridge, banker—Oct. 11, T. Barrett, Bury, timber merchant—Oct. 21, J. Gilligan, Ham, Surrey, baker—Oct. 21, G. Andrews, King's Lynn, grocer—Oct. 22, R. M. Lloyd, Wrexham, banker.

CERTIFICATES.—To be granted, unless cause be shown to the contrary on the day of meeting—Oct. 11, E. M'Leod, Haberdasher-street, Hoxton, common brewer—Oct. 17, G. F. Girdwood, Maida-hill, chymist—Oct. 15, J. Corbett, Lantilis, Portio, Monmouthshire, miller.

SCOTCH SEQUESTRATIONS.—A. Hector, St. Cyrus, near Montrose, salmon fisher, Sept. 24, Oct. 18—A. Green, Aberdeen, saddler, Sept. 25, Oct. 16—J. Smith, Glasgow, Sept. 25, Oct. 16—J. Hood, Paisley, brazier, Sept. 27, Oct. 18—R. Harris, Glasgow, shawl warehouseman, Sept. 27, Oct. 18—G. M'Kemmis, Glasgow, miller, Sept. 25, Oct. 17—J. Paterson, Edinburgh, printer, Sept. 25, Oct. 23.

BIRTHS, MARRIAGES, AND DEATHS.

BIRTHS.

On the 9th inst., at Nice, the Honourable Mrs. James Butler, of a daughter.

On the 12th inst., at Kilkenny, the wife of Captain Haines, Ninety-second Highlanders, of a son.

On the 13th inst., at the Vicarage, Enfield, the wife of the Reverend J. M. Heath, of a daughter.

On the 13th inst., at Hollybank, Hants, the wife of Major R. Mundy, of a daughter.

On the 13th inst., at the Rectory, Attleburgh, the wife of the Reverend A. B. Smyth, of a son.

On the 13th inst., at Houston-house, Linlithgowshire, the wife of Lieutenant C. Leckie, R.N., of a child, stillborn.

On the 13th inst., at St. Martin's Rectory, Birmingham, the wife of the Reverend J. C. Miller, of a son.

On the 14th inst., at the Rectory, Barnes, Surrey, the wife of the Reverend R. E. Capleton, of a son.

On the 14th inst., at Shute-house, near Axminster, the wife of J. T. West, Esq., Grenadier Guards, of a son.

On the 15th inst., in Hyde-park, the wife of J. Vaughan, Esq., barrister, of a daughter.

On the 16th inst., at Kensington, the wife of T. B. H. Abraham, Esq., registrar of the Court of Bankruptcy, of a daughter.

On the 16th inst., in Camberwell-grove, the wife of D. Young, Esq., of a son.

On the 16th inst., at the Rectory, Blandford St. Mary's, Dorsetshire, the wife of the Reverend J. Mansfield, of a son.

On the 17th inst., the wife of Cholmeley Dering, Esq., of a son.

On the 17th inst., in Cavendish-square, the Honourable Mrs. Barrington, of a daughter.

On the 17th inst., at Greystoke Castle, Cumberland, Mrs. Howard, of Greystoke, of a son and heir.

MARRIAGES.

On the 20th ult., at Cambridge, United States, Mr. Henry A. Wise, of the Navy of the United States, to Miss Charlotte Brooks Everett, daughter of Mr. E. Everett, formerly American Minister in London.

On the 6th inst., at Molen, in the duchy of Lauenburg, Baron M. F. Baker de Lübeck, captain in the Ducal Lauenburg Riffes, to Emma Adela Williams Carr, adopted daughter of Captain and Mrs. Stanley Carr.

On the 9th inst., at Ostend, H. C. Gratian, Esq., to Lucy, second surviving daughter of C. R. Nugent, Esq.

On the 12th inst., at Melrose, the Reverend J. Park Whalley, rector of Illington, Norfolk, to Agnes Ellen, youngest daughter of W. Birch, Esq., of Wreatham-hall, Norfolk.

On the 12th inst., at Aberdeen, Dr. F. Laing, Third (King's Own) Light Dragoons, to Mary Glennie, daughter of A. Thomson, Esq., agent of the Bank of Scotland, Aberdeen.

On the 13th inst., Alfred Acheson, Esq., of London, to Emma, daughter of the late Major R. Sadleir, her Majesty's Ninety-fourth Regiment.

On the 14th inst., at Brighton, Francis Edward, youngest son of the late William Venables, Esq., of London, to Susan, younger daughter of J. T. Hester, Esq., of Oxford.

On the 16th inst., at Boulogne-sur-Mer, at the British Consulate, and afterwards at the English Church, J. Thompson, Esq., to Mariannia, relief of the late Dr. Cooke Taylor, LL.D.

On the 17th inst., at Cheltenham, S. T. Speer, M.D., only son of T. C. Speer, M.D., late of the Fifth Dragoon Guards, to Maria, second daughter of A. E. Eves, Esq., R.F.C.S., Cheltenham.

On the 17th inst., at St. John's, Wellington, the Reverend W. W. Fulman, M.A., to Susanna Elizabeth, youngest daughter of the Reverend W. P. Thomas, LL.B., vicar of Wellington, and one of the prebendaries of Wells Cathedral.

On the 17th inst., at St. Ives, the Reverend W. J. Jay, M.A., of St. Catherine-hill, Cambridge, to Harriet, fourth daughter of the late M. Osborne, Esq., of St. Ives, Hunts.

On the 18th inst., J. Bergthil, Esq., of Tavistock-square, to Louisa, eldest daughter of M. A. Salomons, Esq., of Brunswick-square.

On the 19th inst., at St. Martin's, Trafalgar-square, E. W. Pritchard, Esq., M.D., R.N., fourth son of Captain J. W. Pritchard, R.S., to Mary Jane, only daughter of M. Tayler, Esq., Newington, Edinburgh.

DEATHS.

On the 7th of July, at Para, in the Brasil, on his return from St. Helena, aged 31, Captain Rodwell, R.A., second son of Wm. Rodwell, Esq., of Woodlands, Ipswich.

On the 19th of July, at Sierra Leone, the Honourable J. Hook, her Majesty's judge of the Mixed Commission Court, and member of Council for that colony.

On the 6th inst., at Deptford, Banbury, N.B., Lieutenant-Colonel G. T. Gordon, late of the Bombay Cavalry, aged 66.

On the 7th inst., at Queenstown, Ireland, A. Taylor, Esq., for 46 years surgeon in the Royal Navy.

On the 11th inst., the Reverend E. Grange, British chaplain at Ems, Germany.

On the 12th inst., J. B. Graham, Esq., barrister-at-law, late of Sussex-gardens, Hyde-park, aged 62.

On the 13th inst., Major A. M. Campbell, seventh son of W. Campbell, Esq., of Fairfield, deceased, and brother-in-law of the late Duke of Argyle, aged 57.

On the 14th inst., at Kensington, W. Moffat, Esq., of Harpton, Scotland, formerly commander in the H.E.L.C.'s maritime service, aged 76.

On the 14th inst., at Rothesay, Isle of Bute, Catherine Wilhelmina, wife of W. Johnston, Esq., of Garroch, Gallowayshire.

On the 11th inst., at Invernor-house, Morayshire, Robina Anne Grant, wife of J. P. Grant, Esq., and daughter of the late E. Grant, Esq., of Kinorth.

On the 15th inst., at New Brentford, the Reverend M. Banks, aged 59.

On the 16th inst., at Brighton, Jessie Eliza, eldest daughter of E. S. Delamain, Esq., aged 24.

On the 16th inst., at Lyme Regis, Sarah, the only daughter of Captain C. E. Bennett, R.N., of that place.

On the 18th inst., at Jersey, J. H. O. Moore, major in the Forty-fourth Regiment, only son of the late Major-General Sir L. Moore, aged 38.

THE NORTH LONDON NEEDLE-WOMEN'S ASSOCIATION.

Established for the execution of all kinds of needlework, and to secure to the workers the profits on their work hitherto taken by the slopsester.

The principle of this experimental Association is, that united labour, under good superintendence, in wholesale rooms, with a division of profits among the labourers, is more economical, more safe, more Christian, than rival labour, in separate hovels, carried on for the benefit of middlemen or puffing tradesmen.

Shirts from 4s. 6d. each. All other articles at charges as low as is consistent with the necessary requirements of the Work-Women.

Every description of Ready-made Linen and Baby Linen at moderate charges.

There is a Dressmaking and Millinery Department in the Establishment.

Orders should be transmitted to the Superintendent, 31, Red Lion-square.

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